

SOCIAL 20C/18 JUSTICE 7/12/18 REVIEW BE/18



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SECULARISM

A FEW months hence three years will have elapsed since open warfare came to an end in Europe. Nevertheless the old continent appears a volcano, threatening to shake the earth in a new eruption and to send out new streams of lava and ashes to bury what still remains of our civilization in the land of its origin. We realize today that victory did not suffice to establish justice, order and peace. The world seems more disturbed and more threatened by permanent chaos than it was before. May we assume that a conflict caused by national socialism was only one phase in a global hurricane? Are the final phases of a global revolution still to come? Nobody dares prognosticate.

There exists a remarkable unanimity from Aristotle and Plato to the most modern authors that the decline of religion implies disintegration and final decay of civilization. In our very days Berdyaev, Spengler and Toynbee are in full agreement about this point. It found classical expression about one hundred years ago in a speech of a great Spanish statesman, Donoso Cortez. To quote: "If it happens that catastrophes are universal, unforeseen and simultaneous, then they are always providential." On principle all these authors agree that secularism undermines human society and finally leads to terrific catastrophes.

Western man from the Renaissance on has embarked on a breathtaking adventure, namely, to build up a world strictly of his own making; a world over which God was to have no sovereignty; a world strictly confined to the space of this globe and to Time, that is, to the *saeculum*. Western man attempted to build a city of men, neutral as to God and Satan, nay, a city of men who increasingly doubted and finally denied the existence of both God and Satan. The present crisis and agony of western civilization is the crisis and agony of human *hybris*.

What are the characteristics of the state of mind and thought which we call secularism? Secularism grown into a world view implies a tremendous narrowing of vision and reduction of man's horizon. It shuts out the realm of eternity, of supernature,

of grace. It confines man's mind and heart to the world tangible, visible and subject to perpetual change. It claims for the world tangible and visible sovereign dignity; it asserts that this finite world bears all meaning and fulfillment within itself. Developed into a philosophy of life, secularism directs the intellect, the will and the passions toward the *saeculum* as distinct from things eternal and spiritual, towards nature as divorced from supernature, towards men as distinct from God's creature destined to eternal salvation. Secularism denies that life on this earth is but a stepping stone preparatory to eternity.

This narrowing down of man's horizons was conducive to what has been called the discovery of nature and of man in the state of mere nature. With a formerly unheard of energy modern man turned his mind and his passions to the things of this tangible and visible earth. You remember Polyphemos in the Odyssean saga: he had only one eye, right in the middle of his forehead, but nothing could escape it in his cave surroundings. Modern man, directed toward the *saeculum* of this world exclusively, acquired something like a Polyphemic eye for all the things of this world. He could not fail to achieve tremendous results. It seemed as if emancipated from supernature men had gained in stature, power and dignity. During the nineteenth century, a truly Promethean pride took possession of modern man. He truly appeared to be the master of his problems. In the maze of discoveries and progress he readily lost sight of the truly essential things about man and his supernatural destiny.

In their initial phases, all secularized civilizations feed on the afterglow of the religious traditions. These traditions are deeply engraved on men's hearts and men's social institutions; even the very landscape bears their stamp. Let us not forget that the landscape of Christian orbit is a consecrated and blessed landscape, with its cathedrals and churches, its abbeys and shrines, its crucifixes along the wayside and paintings. It takes man a long time to overcome the memories of the Christian past, to realize the deep grooves which

centuries of Christian civilization have stamped upon his mind. At any rate, the turn of the mind and heart to the secular's sphere at first releases mighty pent-up energy; hence, this remarkable dynamism in all fields of knowledge and performance. Together, however, with all that goes a slow process of disintegration of the spiritual and organic orders in which men live, and of the human relations sanctioned by religion and morals. Secularism, it has been said by critical observers, feeds for a long time on the moral capital of the past. As this capital is being wasted, dry rot begins to creep into all human relations and institutions. The dynamism which secularized civilization shows is, to some extent, the dynamism of decomposition. To be sure, surviving conservative traditions and religious motives check this dry rot; but with the momentum of secularism increasing, the influence of religious and moral factors grows weaker. As that happens, the centrifugal and disintegrating trends crop up in all spheres of life; in politics, in social and economic life, in cultural life. Society in an advanced state of secularism appears to lose equilibrium and to lack force. Disorder and unrest shake the very ground on which modern societies are founded. Governments, increasingly, interfere in affairs to safeguard that minimum of stability which a functioning society requires. Vast bureaucracies, armies and police forces have to guarantee order and security. As long as political and economic conditions are satisfactory, the deep metaphysical and moral void rampant in secular society may remain hidden. However, prosperity and peace themselves depend on the very principles and virtues, which secularism continuously undermines. The day of reckoning cannot be escaped. With the breakdown of prosperity and peace, the metaphysical and moral void manifests itself in its full dimensions. A passionate desire to believe in something, to rely on an absolute set of values, stampedes all nations into a frenzy. Out of moral confusion and metaphysical emptiness, there arise the gargantuan hills of pseudo-theologies and pseudo-religions; Bolshevism and National Socialism, scientism and astrology are not the only ones. These pseudo-religions testify to the fact that man does not live by bread alone.

Now here is the problem: with what right may it be said that secularized civilizations live on borrowed time and are bound to end in catastrophe. First, all developed secularism directs man's reason, will and passions towards a finite entity, towards the material world. Man, himself, how-

ever, is so fashioned that he cannot acquiesce to the finite world. Therefore, he will elevate finite and contingent things and values to the dignity of infinite things and values. Hence, racialism, Bolshevism, Fascism, etc. There is fertile ground for anarchy and disorder in every sphere of life.

Second, in the secularized world, greed and lust for power run amok; the stage is set for social conflicts, for war and revolutions. The dynamism of passions, if directed towards things which by their very nature cannot be shared alike by all, is liable to increase scarcity; therefore, the mad rush for wealth and power, leading to the threat of permanent revolution.

Third, if this world is all that man may crave for in his limited life span, he will try to get the most out of it, be it power or wealth or pleasure or leisure. If he cannot secure it individually, he will try to obtain it collectively. If he cannot get it morally, he will try to get it by immoral and unjust means. The constant threat of moral, social and political anarchy is suspended over secular society. Anarchy, however, or the threat of it, invites force and totalitarian rule. It was the observation of anarchism incipient in our modern society which caused Donoso Cortez almost a century ago to predict that our western world marches with rapid strides towards a despotism such as was never heard of in the history of mankind. The totalitarianism of our time is not just the invention of some wicked individuals; it is the consequence of anarchy latent or overt. The problem of our time is not to fight the symptoms, but the real causes which make totalitarianisms possible. Social revolutions, wars and totalitarian rules are the signposts of Providence to man, signaling that in the very heart of our societies something has gone wrong, or rather, that something is ontologically wrong with secularized civilization.

Many decades ago, Ernest Renan, the French philosopher, published a book which he had written forty years prior to publication. The preface of the book disavowed the enthusiastic professions of faith in secularism which the manuscript had contained. In this preface, Renan stated that the experience of a long life had convinced him that modern secular civilization cannot do without religion. And he condensed his viewpoint in the resigned phrase: "We are living on the perfume of an empty vase." Can we not today say that the vase is empty and the perfume has evaporated?

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THE YOUNG CHRISTIAN WORKERS' MOVEMENT

II.

IN the first article, an outline of the origin and growth of the movement was presented. It is now my intention to outline briefly the essential characteristics of the Movement, its techniques, its spirit.

The first essential characteristic of the YCW is that it is a specialized form of Catholic Action, and not a mere conglomeration of any working youth. It specializes according to vocational lines as well as according to age and sex. This principle is based on the sound realistic psychology, that the working youth in its own particular environment is best cognizant of its difficulties, its problems, and that only those in that particular environment are in a position to ameliorate the conditions in which they live. Let me illustrate. Workers in factories will be naturally grouped together, boys and girls separately, for each is confronted with a somewhat different problem and each is affected in a different manner. Moreover, the psychological makeup of each sex differs. Thus it would be ridiculous to have a group of business or office men attempt to better the conditions of the workers in a factory. They would know next to nothing about the problems of the workers in a factory; neither would they be in a position to effect any changes. Generally they would be unacceptable to the workers, being considered outsiders. To carry the same analogy farther: what good could the young students do for the working youth? Their outlook, mentality, environment, world is completely different from that of the working youth. They would have to be grouped among themselves to solve the problems of the student world.

This method of specialization is entirely in accord with the mind of the Holy Father, when in his encyclical *Quadragesimo Anno*, he declared, "that the workers must become apostles of the workers, employers of the employers, students of the students, farmers of the farmers, etc."

Thus the YCW embraces all wage-earners, grouping them when necessary according to their vocational field. It is understood that the various groups do not operate independently, but on the contrary cooperate closely on problems that are

common to all. The various YCW groups go to make up one harmonious whole.

Method or Technique of the YCW

In every environment, or world we find men and women, who are the leaders in their own sphere. These leaders are endowed with natural leadership qualities, who act as a leaven on the masses be it for the good or bad. Again using sound psychology, the YCW in starting out looks for men and women who lead in living, who determine the thoughts, the aspirations, the entertainment, the business, the sins and the virtues of the groups with whom they associate. It looks for persons with generosity combined with common sense and average intelligence, determination and good will. As far as the supernatural qualities are concerned we cannot be too exacting in the beginning. These will come with time. Finally an all important fact to remember is that the leaders must be TYPICAL of the group among which the YCW is to be set up.

The chosen leaders are gathered into groups, called cells, numbering anywhere from four to eight. This chosen group meets weekly. It is the workers themselves that conduct the meeting and not the priest. (However, the head of the cell, whose duty it is to lead that meeting, prepares the meeting beforehand with the priest.) These meetings are conducted according to a well defined pattern. It must be borne in mind that they are not an end in themselves but a means of training and preparing the leaders for their work. The latter begins when the meeting ends and it calls for a generous and sustained influence in the three spheres of their life, that of the home, their work, their leisure.

The YCW cell meeting can be divided into three distinct parts, in accordance with the YCW method. The heart of the YCW meeting is the social inquiry consisting of three stages, which we shall treat separately. (This is the heart, the core of the entire meeting.) It was devised by Canon Cardijn on the basis of St. Thomas' treatise on the virtue of prudence. Let us explain each part: "Observe," "Judge," and "Act."

Observe or See

The aim of the YCW is not only to christianize the individual but the entire environment, including its institutions, and customs. It aims at making the places of work, leisure and home, places where the worker can lead his life in accordance with his eternal destiny, as a Child of God. These various fields must aid the young worker to reach his eternal destiny, help him sanctify himself in his own particular world and not be a detriment to his final end. He must be able to sanctify himself *through* his work life, leisure or home and *not in spite of* these places. Therefore, in order to accomplish this, the first step that is necessary, is that the worker must become aware of the conditions in which he lives. He must know his environment. Thus the cell must learn to observe the actual situation as it really exists. They are asked to bring in facts about their particular world, how on the whole people live their daily lives, their home life, their religious, moral, professional, social, civic life. How do they react to situations and why? By what principles are they dominated and why? To ensure sound study of the situation, leading to definite action, the leaders bring to the inquiry concrete facts and real examples. Mere generalizations are avoided. Thus, to obtain a clear picture of the situation as it exists in reality, be it good or bad, they are in a position to know the needs of the workers. They must first see, know and understand the problem before they are able to act upon it.

Judge

Once they have the picture before them as regards the home work or leisure time of the worker or whatever topic is under discussion at the moment, then the question arises, how do these conditions compare with the teachings of Christ. Their next duty then, is to judge the situation in the light of Christian principles and form a judgment about it. It is really an answer to the question, Is this Christian? Frequently, unchristian conditions are not recognized because leaders lack a standard of comparison. They do not possess sufficient knowledge of Catholic social doctrine, especially in its practical application to daily life, to concrete situations. So there must be some method of translating the generalities of the catechism into the conscience of the daily life of each group, adapting it to the problems of their own age, sex and vocation.

The 'judge' part of the inquiry aims to show the

exact relation to each aspect of the particularized world as it is examined in turn through the Inquiry. One sees at once that the method of study here is different from the theoretical one followed in the schools. Here everything is simple, practical, adapted to the realities of daily life. As Canon Liarge says, "the work of the cell will not be an exposition of pure theory, or of bookish or difficult instructions: rather shall it be a demonstration with vigour and with clarity of the manner in which the fundamental precepts of the Gospel should be introduced into the weave of daily life, of how reality, so often made ugly by human passions, can be given a new life and turned to Christ, who alone can transfigure it. Thus understood, religion will offer to the leaders the complete solutions of the problems of their daily lives." (*Notion de Milieu*)

Action

Canon Cardijn calls the cell the dynamo that generates action. It is truly that, for the organism of Catholic Action is a living thing; and life implies activity—activity directed toward a definite goal. We have seen that this goal is the Christianization of each specialized environment. Thus, having observed the facts as they actually exist, having judged them in the light of Christ's teaching and seen the terrible contradiction that exists between reality and the God-given destiny of the working classes, the next question that naturally comes to the leaders' minds is: what are we going to do about it? Some definite action must be taken. Something concrete must be attempted, whatever is possible at the time. Leaders must attack each problem according to the means available in their environment. They must make definite plans of action for each coming week.

Gospel Inquiry

The YCW is cognizant of the fact that the natural born leaders as well as the masses are woefully ignorant of the teachings of Christ, of the social doctrines of the Church. To limit ourselves to the social inquiry, although it is the essence of the YCW, would be insufficient. The members would soon learn that they are unable to pass a Christian judgment on the actual situations because they have no Christian standard of comparison. They do not know Christ nor His teaching. Therefore, during every meeting some time (about 15 minutes) is devoted to the study of the Life of Christ from the New Testament. This is done in

the form of a discussion, led by one of the leaders who has previously prepared it with the Chaplain: This discussion aims at making the readers know Christ, and love Him, which presupposes knowledge.

They must know why Christ came upon earth and what He did for us. His thoughts must become their thoughts; His motives their motives. They must come to realize that He is their real Leader, standing by, ready to give all necessary help.

Liturgy

Knowing Christ in itself is not sufficient. We must live His life. This the leaders learn to do by studying the liturgy of the Church, that is Mass, the sacraments, and the doctrine of the Mystical Body. Christ continues to live in the Church, He is the source of the Divine life within us and we can share that life only through the Mass and the Sacraments. The leaders become aware of their oneness in Christ and with their fellow workers through the study of the Mystical Body of Christ. The material selected is discussed by the whole group. All the members take part in the discussion guided by the leaders.

These are the essential elements of the YCW meeting. However, these meetings are attended only by a chosen few, the leaders of a given environment in a given district or parish. How then does the YCW claim to be a mass movement? How does it work in trying to win the masses and christianize the environment? This is accomplished in the following manner: teams, open meetings and services.

Teams

A cell member by definition is a *natural* leader, therefore he has a definite sphere of influence—some definite followers who look up to him for leadership. From these followers he picks out a certain small group of workers, who although not possessing qualities for membership in a cell, nevertheless are willing to help him in any special work allotted to him. Such a group in the YCW is called a team.

The purpose of the team is to aid the various cell members in carrying out their action, and thus penetrate into the masses of the workers. The leader by himself will not be able to gather all the data nor can he be everywhere all at the same time. His influence is limited, he must have assistance. The team supplies him with a field of operation, backs him up in his endeavors, helps

spread Christian ideas into every department of the worker's life. (This group meets informally about twice a month.)

Open Meeting

The object of the open meeting is to unite about once a month all the members of the section as well as their contacts, their fellow workers in order to impart further knowledge to all about the movement; to pass on Christian views on matters studied in the cell meetings during the month, and to obtain further information about the problems of the workers. Besides being a formative meeting it is an occasion for a social evening. In this way the masses of the workers are contacted and influenced.

Services

Through the medium of the social inquiries the leaders discover that the workers are in need of a great many things to facilitate attainment of their eternal destiny. These needs are both material and spiritual. Whatever they are the YCW aims at supplying those needs by services such as libraries, vocational guidance, savings, courses in preparation for marriage, recreational facilities, etc. Through these services the masses are contacted and influenced on a large scale.

This in general outlines the complete program of the YCW. It generally has a three year rotating program, attacking the problems of the three spheres in which every young worker is found, the home and neighborhood, work and leisure. The most actual and pressing problems come first under the attack of the YCW, thereafter each problem is tackled, one at a time. From the above it can be seen that to have a genuine YCW the following essential characteristics must be maintained.

It Must Be A Workers' Movement

The genuine YCW is comprised of the workers from the bottom. The factory worker, the office worker, the dock worker, the miner, the bartender, in a word, all wage earning youth. These men and women must be typical of the masses from which they hail, typical of the masses they wish to penetrate. It is a movement organized by the young workers for the young among the young workers. In this way they develop a feeling of oneness among the working classes, of their needs and their desire for security. They realize that they have a definite responsibility for their fellow workers, that the salvation of the masses cannot

be achieved without them. They come slowly to realize the great dignity that is theirs, the dignity of work; the YCW is an apostolate organized in their own environment.

The YCW is a Movement of the Masses

What do we mean by the masses? We mean by the masses, the people who must work in order to eat, and whose work very often does not guarantee them any more than a bare existence. The people who in the past have never known any sort of security—who have nothing to look forward to but a life of hard work, in drab working class districts, in unhealthy and very often pagan environments. These are the people in the foundries, in the factories, in packing plants, in the mines, the dock workers, in a word, all the men and women who keep the wheels of our large industrial centers moving, and who unfortunately have become mere cogs, who have lost the true conception of work and who too frequently come out of these places degraded while inorganic matter comes out ennobled. These are the masses that the YCW must aim at penetrating, it must become the leaven from and in the masses. From the very outset the aim of the YCW is focused on the masses. Yes, the YCW is a movement of the masses. Their aim is the incarnation of Christianity in the whole life of the working classes.

The YCW is an Apostolic Movement

The YCW as a whole, and every part and aspect, must be apostolic. It aims at developing in the members a truly apostolic spirit, seeing in their comrades, brothers in Christ. It does not aim merely at bringing back workers to the fulfilment of religious duties, it goes deeper than that. It is primarily an apostolate of charity. Keeping always vividly before the minds the final aim of the YCW, the bringing back of the masses to Church, to Christ, it places before the mass of young workers the law of charity. Thus it may be better at times to find John Smith a job before asking him to return to the sacraments. The YCW is an Apostolic movement, in so far as each leader realizes that every young worker has a soul created by God to be eternally happy with Him.

The YCW is an Educative Action—A School of Formation

The YCW is a training school for life, aiming at educating the young worker to live the whole of his life as a Child of God. The young worker

learns to see, judge and achieve the apostolic value of his whole life in all aspects, even in the smallest details of his life. It is a school which reveals to him the grandeur of his life as a worker, which lifts him up, gives strength of character, pride in the Christian Apostolic life.

The secret of YCW formation consists in the fact that it is a living formation carried out in the life itself. It is an essentially active school whose inquiries and action impart a social sense—a social spirit and a social conduct in a much more gripping way than any passively attended lectures.

The YCW as a Service

The YCW does not merely train people for the various duties as Christians and members of society. To be complete it must go farther. It aims at providing all the necessary help and assistance to young workers, spiritual and material. The services cannot be separated from the Movement, as they are the means of incarnating Charity—a means of education and a means of penetrating into the masses. The service department is an essential unit of the YCW Movement.

YCW is a Representative Body

Finally the young workers cannot be adequately assisted unless their own Movement is able to speak on their behalf with a strong united voice. It must be capable of acting on public and private bodies and on public opinion, of possessing powerful means of influence through the Press, rallies, meetings, petitions, if the necessary conditions for the complete uplifting of the working youth are to be created. This representation may be on local, regional, national or international plane, depending on the problem facing the group.

Conclusion

The problem of the working youth is a tremendous one. It must be solved, for the working classes must be brought back to Christ's Church. The Precious Blood of Christ, shed on Mount Calvary, must not be in vain. The YCW has provided a solution. Its success has proven its worth. It is no longer an experiment, but a proven fact. The Vicar of Christ has given his whole hearted approval on numerous occasions. The rest is up to us. Shall we fail Christ, Our Leader?

REV. M. J. SMITH, O.M.I.
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LAY APOSTOLATE IN HUNGARY UNDER TURKISH SOVEREIGNTY

II.

NO exact record was kept of the number of licentiates. In 1629, twenty-nine took part in the Synod of Tyrnau, while at a Synod held at the same place in 1630 only ten took part. However, the latter may have appeared as the representatives of the licentiates of the Archdiocese of Gran, for Archbishop George Lippay reports that in the middle of the seventeenth century there were sixty-eight licentiates active in his Diocese. In the Diocese of Erlau there were at the end of the same century (1699) ten licentiates. In the Diocese of Waiz there were in 1675 three times as many licentiates as priests. After a few decades the scarcity of priests in the Diocese was not so great, yet even in the year 1700 there were sixteen licentiates and fifty-three priests. In the Diocese of Pécs (Fünfkirchen) there were in the year 1635, thirty licentiates and only seven priests. At the Synod of Pécs there were present ten diocesan priests, two order men and seven licentiates. In the County of Eisenburg at the time of the Raab Episcopate of Christian August (1696-1725), sixteen licentiates and six priests were discharging their office; in the year 1698, twenty licentiates and fifty-nine priests and in the year 1702, twenty-two licentiates and sixty-two priests. In the Archdeaconry of Raab four licentiates and three priests took pastoral care of souls, and in the district of Kemenesalja fourteen licentiates and one priest, whilst in the Archdeaconate of Pápa three licentiates and one priest had to provide for the faithful. If the statement of Cardinal Pázmány that in the country twice as many licentiates as ordained priests were working seems exaggerated even for his time, yet it is indisputable that their number was considerable.

However, to employ these laymen was not without its disadvantages; many of them abused their authority, by exceeding their faculties, whilst others neglected their office by leaving their parishes, and others could not sufficiently instruct the faithful because they lacked the necessary education. The incomplete records of pastors prove that they frequently exchanged their field of operations so quickly that they could hardly become used to the place assigned to them. Even though they

were hurriedly sent to a place where they were urgently needed, yet the frequent change of domicile makes them appear fickle. Very many stayed hardly a year at their post. The Archdeacon Franz Scacchi expressly censures their inconsistency.

The "*instructio*" of the Benedictine Abbot Wilibald Grasso finds fault with the fact that some usurped the title *parochus* (pastor) and were not ashamed to speak about their spiritual superiors, yea, even about the entire priesthood in an improper, nay, scoffing manner. The Prebendary of Eisenburg scolds the licentiate Janso because he, although he was only called to read sermons, dared to preach like a priest, and although warned several times, still persisted in doing so. This example was followed by other licentiates. The licentiate of Értény (County Tolnau), Stephen Borzi, knew nothing about baptism, and at the same time was so stubborn and ill-tempered toward his spiritual superiors, that he had to be removed from office because of his careless mode of life and other faults. The licentiate of Jovancza also was unversed in regard to baptism, and those baptized by him had to be rebaptized conditionally. The faithful complained of the licentiate of Bötsch that he performed the marriage ceremony for anyone who came to him and that without publication of the banns. The archdeacon remarks, "When he heard of my approach, he left for parts unknown." The episcopal Vicar of Raab, Stephan Kontor, brings a similar complaint before the Primate Christian August against the licentiate of Nyalka, because he, with complete disregard of all rules and regulations, blessed the marriage of any and all desiring to be married, among them a man, whose former wife was still alive, and that in spite of the fact that his pastor had refused to perform the ceremony. In like manner the licentiate of Györvár (County Vas) for a small fee would perform the marriage ceremony for anyone without care of propriety or whether the husband or the wife of one or the other was still living. The inhabitants of Gross-Etsch toward the end of the seventeenth century frequently turned to the Benedictine Convent of Martinsberg instead of to

their licentiate for spiritual aid, most likely because their licentiate could not be depended upon. According to the canonical visitation the licentiate, Peter Florian, had had five years of schooling and possessed sufficient knowledge of Catholic doctrine; he could also instruct well, but he was of a tumultuous and self-opinionated disposition, and sometimes also imbibed too freely. Besides this he had other faults. Even at home he frequently fought and quarreled with his young and newly married wife. He was set on increasing his income. He impudently hauled wood out of the overlord's woods and sold it. If he was angry, he would not preach, even at Easter, nor would he conduct services. Without notice he traveled about from week to week, so that the faithful no longer knew where they belonged. If, in cases of necessity, they had recourse to a neighboring parish for marriage or baptism, and paid the usual stole fees there, he would again demand the fees for himself after he had come home. The licentiate of Patona neglected for years to seek a renewal of his license, and despite prohibition of the episcopal authority opened a tavern.

When the Jesuits came to Fünfkirchen in 1631, they met licentiates, who pretended to give Holy Communion, and that in the manner of the evangelicals, under both species. There were those among them, who were more ignorant than the faithful entrusted to their leadership. When the Jesuits forbade them to distribute Holy Communion in order to combat the abuses, the licentiates entered suit against them as disturbers of the peace before the Turks.

According to the "Schematismus" of the Archdiocese of Gran, edited about the middle of the seventeenth Century, the licentiates were no good, nay it would be better for the salvation of souls, if they did not exist. Even Cardinal Pázmány does not express himself as very well impressed by them. "I feel myself placed between fire and water," he complains bitterly to the Papal Nuncio at Vienna. "The dismissal of the licentiates would give free hand to the Calvinistic preachers and would turn the heads of the innocent people. The installation of licentiates, however, entails great dangers, and so I must choose the lesser of the two evils." On May 10, 1632, he declares to Pope Urban VIII: The licentiates are mostly lacking in education. Therefore he will dismiss them as soon as the dirth of priests ceases. He only uses them because he must. Only because the dearth of priests absolutely demands it. He begs His Holiness most insistently to authorize the Congre-

gation of the Propaganda to care for the training of priests, who then would take over the care of souls from the licentiates and would bring back peace and quiet to the Catholics entrusted to him. Similarly the Archdeacon, Francis Scacchi of Eisenburg expresses himself in his report to Cardinal Christian August. "We must tolerate the licentiates for otherwise the non-Catholics would take over." In his visitational protocol, he remarks that the most of them had only passed a year in grammar school and had received no further education. The degree of learning of some of the licentiates is designated by the Archdean merely by the words, "can read."

These data, however, do not suffice to come to a generally unfavorable verdict on the licentiates. There is no reason to generalize the individual faults that at times occurred perhaps even in an entire diocese. True, abuses are proven; the preparation and morality of many licentiates are not beyond reproach, yet there are also very exemplary, edifying and laudatory reports of them and their work. Then, too, the circumstances of time and place must be considered.

The fact that the institution remained unchanged for over a century and a half shows its vitality. The zealous occupation of the ecclesiastical leaders with it, shows its importance. The "Cicero in Purple," Cardinal Pázmány, had his sermons printed especially for the licentiates, as he especially remarks in his Preface. Sigmund Zongor, Bishop of Waiz, left 1300 gulden to the poor pastors and licentiates of his Diocese. The protocols of the synods prove that the prelates invited them to the synods, and that they took part in them and were honored by the title "honorandi licentiati plebani." There must, therefore, also have been such licentiates, who deserved this honor and the confidence of their bishops. This is the more remarkable since their vocation was by no means inviting.

In Patrona, for example, according to the report of the canonical visitation of 1698, the people prepared, as a domicile for the licentiate, a remote hut of earth with a roof made of reeds. There were no rooms in the house, no barn and no fence around the large yard. The same thing happened to other licentiates. They were obliged also to make room in their houses for divine services. Just like the priests, the licentiates were in constant danger of their lives. It was very easy for their enemies to accuse them before the Turks or betray them to the soldiers, and the cash fines were never remitted.

The reports of Cardinal Pázmány and Archdeacon Scacchi deny that they generally had the required education, yet entries in the minutes of canonical visitations at times extol both their learning and their ability. Many of them possessed the confidence of ecclesiastical authorities for years, and some of them were even ordained priests and became pastors, and as such they gained recognition by their loyalty to duty.

George Buitul, who, before his entry into the Society of Jesus, had labored as a licentiate in Siebenbürgen and the Banat showed such zeal for souls that Bishop Stephan Csiky recommended his reception into the Roman Collegium Germanicum. In his letter of September 15, 1616, he reports to Cardinal Borghese, that Buitul's principal endeavor had been to efficiently help the people who had been robbed of their priests. Everywhere and at all times he aided them with unabating fervor to further the salvation of their souls, so that magnificent results crowned his endeavors. For more than two years he zealously carried on this noble work in Weiszenburg (Karlsburg, Alba-Julia, Romania), the metropolis of the Diocese of Siebenbürgen. He did not restrict himself to the instruction of youth, but preached in the absence of the Jesuit Father Szini. Nobles, even magnates, came to hear his sermons.

The licentiate, John Petrovich, had been a university student, an alumnus of the seminary of Vienna, the "Pazmaneum." However, he could not be ordained, because of his eyes, but he did receive minor orders. His archdeacon extols his sharp reasoning and his pure mode of life, "by means of which he deserved a better fate." He especially praises his eloquence.

An enumeration reports on the licentiates of a whole diocese. The Bishop of Waiz, Baron George Pongrácz, expresses himself about the licentiates of his Diocese as follows: "Their lot is by no means an enviable one. Their condition is so miserable, so needy and they live amid such unheard of hardships, that it is evident that they are working not for a terrestrial but for a celestial reward. More than one among them has not even his daily bread." This opinion counts the more, since in the Diocese of Waiz thirty-one licentiates were active and the opinion includes a general judgment of all.

But even in places, where the licentiates did not fulfill their duties as conscientiously as they should, the institution was not altogether without effect, because in this way the parochial rights were preserved, which made it possible to reor-

ganize the parishes. With their names is connected the spread of church hymns in the vernacular. When the priestless people gathered in the churches, the licentiates had to substitute hymns in the vernacular for the old Latin Mass hymns which could not be sung because the people did not know Latin. These hymns were so generally diffused that they became extremely popular also outside of the Turkish domain.

While critically examining these communications on the work of the licentiates, we must remember that they were made by contemporaries, who, as a consequence of their immediate observation and experience were able to obtain a more correct, a clearer and a more perfect picture, by reason of their office; they were obliged to observe and guide the lives and the efforts of the licentiates. Their reliability is, therefore, vouched for and leaves no doubt that their communications correspond to fact. Their ability to judge cannot be impugned nor can the correctness of their judgments be attacked. Although they are unanimous on the importance of the institution of the licentiates during the dearth of priests at the time of the Turkish occupation, which the people felt so painfully, and which was at least made bearable by the licentiates, but which was by no means obviated, yet they are in flagrant contradiction among themselves in their judgments about the licentiates themselves. But these contradictions can be solved by considering these opinions according to the person, place and time, when they were uttered, whereby the individual licentiate is thrown into clearer perspective.

If we wish to weigh the merits of the licentiates in the scale of justice, we must consider not only the visible results of their labors, but also the perversity of those times, and all circumstances which influenced their activity, the entire *milieu* which they had to overcome, and the trials they had to endure. We cannot withhold our recognition from many of them. Together they were honored with the common name of "pillars of the Catholic faith," because of the great service shown the Church in those stormy, dolorous days, and because of their sacred and self-sacrificing efforts for the salvation of souls.

FR. H. J. EGGEMANN

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Warder's Review

Muddlers All

IN the eyes of the *Economist*, perhaps the foremost journal of its kind in the world today, "Mr. Stalin is much more of a capitalist than a socialist." His system is said to be "entirely devoid of any humanity; but equally free from muddled thinking."

The significance of this statement, published in a weekly which has for over a hundred years enlightened financiers, enterprisers, and statesmen on economic and financial problems of the day, will not be lost on our readers. The reference to muddled thinking is of particular significance at a time when the world is helpless in the clutches of inflation which is called by the London economic review "the enemy of progress and balance and sanity."

The only people, says the *Economist*, "who have shown themselves clear in their heads about this problem are the extremists," the Soviets on the one hand and certain old fashioned Liberals. "Those in between, including virtually the whole of the Conservatives and Labor parties in England, and of 'men of good will' everywhere, have been and still are very puzzled and confused." This includes the loud-speaking defenders of what is called "Free Enterprise" in our country who are missing a grand opportunity to prove their ability to promote the economic interests of the nation.

But let us return to our mutton, that is the

Economist's remarks regarding Stalin and what he represents. "Unfortunately," the article declares, "what Social Democracy is offering as a counter-attraction is a system that appears to eschew facts and logic as much as it dislikes brutality." But could not all that be said of the system against which socialism, be it of the utopian or Marxian school, has protested these one-hundred and fifty years? With this difference: the brutality of which capitalism was guilty was not dictated by blood-thirst; or by the ruthless desire to destroy opponents by methods such as those to which the Jacobines and their modern successors have resorted in the name of various political heresies. Capitalism's victims suffered death and degradation in order that competition and the profit motive as leading principles of the accepted economic program might be vindicated. Not that individual enterprisers were intentionally cruel or purposely inhuman. Their actions were directed by doctrines acclaimed by the intellectuals of Europeans and Americans of the day, and put into practice they apparently proved efficacious enough. The result was "the moral muddle into which we got," to quote James Truslow Adams, "by raising money-making to the rank of a patriotic and moral virtue."

To continue the use of the phrase "free enterprise" in the face of later developments is foolish. To do so is to assume the role of the Bourbons and other European rulers who, a hundred years

ago, would not see that royal absolutism was dead. The idea of complete liberty of action in the economic field, with regulative or preventive action on the part of public authority absolutely forbidden, has run its course. The world, not Europe and our continent alone, is seeking to develop a new economic order. Catholics have the answer, but do not produce it.

When, on January third, Britain's Prime Minister, Mr. Attlee, asserted the ideas held by the Labor Party were not "in any sense 'watered down capitalism' or 'watered down' communism," he erred. His party's program is indeed—although the speaker denied it to be so—"a temporary halting place on a journey from one creed to the other." In Great Britain's case too circumstances and conditions will prove stronger than the intention of those who believe it possible to stem a revolutionary tide. In the nineteenth century men sought salvation in the franchise and parliamentary government, preferably in the shape of a republic. Today, they either strive for or are carried by prevailing currents towards state socialism tempered by democratic institutions. But when the goal has been reached it will prove no Utopia for the masses. You can not build either a stable society or an efficient national economy on the quick-sand of fallacious social and economic doctrines.

The Patriarchal Employer Versus Labor

A LABORER, who sixty and more years ago contributed to the *Radical Review*, published in Chicago, stated the crux of the labor problem, as it was in the nineteenth century, in one brief statement: "Mr. Medill (owner of the *Chicago Tribune*) is one of those philanthropists who pay ten cents for a dollar's worth of work, and make up the balance in good advice from Poor Richard's Almanac." The employer of labor today no longer quotes Benjamin Franklin's maxims to his workers, but the unwillingness to concede that possibly a wage should represent a more just share of the value of the product resulting from the combined effort of capital and labor, still prevails. Only by means of coercive measures is it possible for organized labor to obtain a raise, while no one can say whether or not the demanded wage is just or not.

"Wheelbarrow," who wrote in 1884, was engaged in a controversy with the well-known news-

paper editor and proprietor which had arisen over the latter's testimony before a Senate Committee on Education and Labor. Mr. Medill had, on this occasion, assured the laboring man that he entirely mistook the cause of his poverty; that it was not because he did not get wages enough, but because he did not save what he got, but squandered it in luxury, and tobacco, and beer. To this, "Wheelbarrow" retorted: "Well, if I would save all of it, and never spend a cent, it would take me more than a thousand years to become as rich as Mr. Medill; therefore, I prefer the evidence of my own home and my own pockets to the opulent moralizing of this economical philosopher." As a parting shot this laborer, whose wage was one dollar and fifty cents a day—the weather permitting him to work—fired this statement at his adversary: "Mr. Medill, in his tenderness for the workingman, travels all the way to New York to impress upon the committee the prudent maxim of one Dr. Benjamin Franklin, that 'a penny saved is a penny earned.'"¹)

What the author of these statements was not aware of when he wrote was revealed a few years later: The *Chicago Tribune*, of which Joseph Medill was virtually the sole proprietor, paid to the Chicago School Board an entirely insufficient ground rent on the property occupied by the Tribune building. This circumstance was disclosed by Governor John Altgeld when he pardoned a clerk, formerly in the paper's employ, who had embezzled money and been sent to the penitentiary at Joliet. Having served part of his sentence, he was freed while the Governor explained the man's resistance to temptation had been lowered by the knowledge that his employers were benefitting in a big way financially from a crooked deal they were engaged in at the expense of the city's public school system and the taxpayers. And all this was said by Altgeld in a public statement which greatly offended the pillars of society.

This episode is not, if we remember correctly, mentioned by Howard Fast, the hero of whose novel, "The American, A Middle Western Legend," John Altgeld is. Although praised by reviewers,—Sterling North, writing in the *Washington Post*,²) speaks of it as "a powerful sermon in the cause of liberalism" (!)—most of the actors in the drama appear to us mannikins, painted red, pink, or black, who say their pieces with a hollow voice. Possibly the book makes this im-

¹) Signing the Document, and Other Essays. By Wheelbarrow. Chicago, 1884, pp. 37-38.

²) July 28, 1946. Sec. B.

pression on us because we lived through the historic events which form its background and knew many of the men who are made to walk across the stage directed by the hands of a performer behind the scene. Moreover, events of a truly tragic nature the author attempts to translate into legend. This he does when he speaks of "the way Lingg was murdered" on one page of his story, while on another he dates a casual happening as having occurred on "last Tuesday, just before Lingg was found dead."

The young anarchist was not murdered and not found dead in his cell in the Cook County jail. He attempted to kill himself by biting into a small dynamite bomb (made out of a piece of candle, if we remember correctly). Mortally wounded, he lingered for a number of hours. He could not speak, because his lower jaw had been blown away, but he was conscious. Using an indelible pencil, he wrote diagonally across a physician's prescription blank: *Kopf hoch* (lift my head).³

Sterling North has stated, Fast would be accused "of twisting history to his own ends" (in this book). The accusation would not be unwarranted. Not, however, because he endeavored to vindicate truth, but because he took undue liberty to turn history into legend with a purpose.

Work and Sing

WHEN the machine began to provide the rhythm and set the tempo to be observed by the workers in shops and factories, men and women ceased to sing while their hands and arms were employed. Although in the course of time working hours were reduced and the conditions of labor ameliorated, the workers did not recover the custom, once universal, to ease the strain of work by raising their voices in song. The man who labors along side a conveyor belt or who operates a noisy piece of machinery, hardly feels inclined to sing. Moreover, joy no longer animate men and women to the same extent as formerly. It is not of the nineteenth century this was said:

"Wherever two or three meet, they must sing, and everybody sings, while at work, indoor or out in the field, at prayer and devotion, in joy or sorrow, beset by grief or while banqueting."

The observation originated with a writer of

³) This document was for a time in the Warder's collection.

medieval days, quoted by the historian Johannes Janssen. According to Professor Karl Büchner, an almost incomprehensible number of facts appears from the history of mankind to testify to a world of joyful labor! "The economist, on first entering this world," the noted scholar writes in his unique volume on "Labor and Rhythm," "rubs his eyes in astonishment as if transported by a miracle into the land Utopia, of which the social-political romances tell. Here labor is not a burden, not an onerous fate for life (an overstatement. Ed. S.J.R.), not a marketable commodity; its organization is not the result of coldly calculated cost. Moreover, the deeper he penetrates into this new world, the greater his astonishment. Everywhere games and joy, song and music, companionship and mutual aid—a veritable economic childhood existence."

The idea of work and song came to life again in Great Britain, when, in the midst of total war, when the very life of the nation depended on the output of her factories, men, and women too, began to sing at their work. This is the observation of a medical correspondent (anonymous) appearing in the *London Times' Trade and Engineering Review* for August 1945. And he adds the trenchant remark that "the silence of a century of stupidity was broken and a peak of output achieved such as none had believed possible." Furthermore, the "good doctor's" pen outlines a contrast between the economic system of a former era and the later industrialism in terms of their diametrically opposite attitudes to time and song. He writes as follows:

"When men had to make and build with their two hands, and when, consequently, labor was the most precious of all the physical forces, the time of the heart ruled in field and factory.

"The time of the heart in those days was recorded, as alone it can be recorded, in song. Every craft had its song, and the song of every craft was its story and its strength, its memory and its magic. Nobody knew whence the song had come, but all were assured that craftsmanship had been born out of it, and that in its absence craftsmanship would languish. Its rhythm was the rhythm of its associated craft—the rhythm which body-time had decreed for the carrying out of the necessary movements, and which experience had proved and made perfect.

"So potent were these rhythms, with their crescendos and their diminuendos, that, when steeple-time was imposed at last upon an unwilling world it became necessary also to impose silence. Singing at work was forbidden by those who boasted that they had made Britain the workshop of the world."

Let us assume it to be possible to eliminate from most of the factories and shops the noise which now fills the air and jars the nerves. Would the workers feel inclined to sing, even though the tempo of the moving wheels were made to harmonize with the measure of their songs? Joy has

gone out of their work, to a large extent out of their lives. Their minds have been poisoned by the dreary skepticism, agnosticism, and worse, that have for the past two-hundred years developed in men induration of faith, hope and charity.

Contemporary Opinion

WHEN General Ulysses S. Grant, the victorious but not inhumane Federal Leader in the American Civil War, first gave expression to the term "Unconditional Surrender," he little thought to what base uses it would come at last in these after years. In point of fact, though he demanded such a surrender... he did not implement the words. And, at Appomattox, he gave Lee generous and noble terms....

Unconditional surrender, blasted home as it was by indiscriminate bombing (fit prelude to Hiroshima and Nagasaki), is largely responsible for the plight in which the world now finds itself, and makes logical, though utterly indefensible, the travesties of justice we so often know to-day. Justice? Say, rather—*Rache!*

P. R. BUTLER
The Irish Rosary

At the end of the war there were three things for which a reasonable man might hope. The first was that the Resistance forces on the Continent, composed of Communists, Socialists and progressive Catholics, who had fought together and suffered together in concentration camps, might maintain their unity. If they split, Europe would be torn asunder by the American-Soviet conflict; the problem of Germany in that case was insoluble; civil war was likely in almost every country and world war would remain a haunting nightmare. The second and connected hope was that America, necessarily moving towards imperialism, would see the economic and political value of long-term investment for constructive purposes. The third hope was the U.S.S.R., devastated by war, would decide that the best Marxist tactic was to continue in time of peace at least that measure of co-operation with the Western world that had been achieved in the war. All these hopes are now shattered.

CRITIC
New Statesman

The wage system, as it has existed and as it exists, is not ideal, for into its fixing there enters too much of the element of bargaining—the worker seeking to gain the highest that the employer will concede, and the employer seeking to protect his profits against a charge which, once it is paid, is not productive of revenue; an attitude for which no condemnation could be too strong.

To arrive at a more just wage system the aim of Government, employer and worker should be to reach a wage contract based on association in enterprise for the mutual benefit of both capital and labor. The economic well-being of the community demands that all have the opportunity not only to live properly but also to save, and this is only possible by the adoption of a wage system which takes into consideration not only the contribution in hours of work but also the value of the labor in point of production and the increased asset value to the life of the community arising from more efficient and more economic production. These are the things upon which prosperity in the community is built. If natural justice is adhered to by both employer and worker there will be created a desire for harmonious co-operation in promoting the economic well-being of the nation, and through that there will also be lessened the danger of unemployment and industrial strife.

Zealandia,
Auckland, N. Z.

The most eminent among the militant liberals who enriched the democratic pageant of America were, in the judgment of Charles A. Madison, author of "Critics and Crusaders, a Century of American Protest," John P. Altgeld, Lincoln Steffens, and Randolph Bourne. All three, it is shown, aimed at translating Jefferson's concept of social justice into a democracy freed from the corrupting power of economic concentration. The

first campaigned against the special privilege of businessmen. The second looked into the functioning of American political institutions and, finding them metamorphosed into instruments of a powerful minority, concluded that nothing short of revolution could loosen the hold of privilege on formal democracy. The third, Bourne, was the champion of an expanding America that would give full scope to the pulsating dynamism of the nation. But he did not go beyond the role which Saint-Simon had once assigned to liberals: to strike a blow at privilege, for they lacked "a doctrine that answered the needs of society" and the necessary persuasion to fight for its fulfillment.

SAMUEL BERNSTEIN¹⁾

Free enterprise has been strangely shy of experimenting on remedies for the strike evil, and as a result free enterprise is disappearing from many countries. Co-partnership in industry should be extended, loyal and faithful workers of long service should be admitted to a proportionate share of the profits.

Employment-creating funds should be built up during years of prosperity so that employment may be guaranteed for the years of slump, when equipment could be overhauled, factories rebuilt and reorganized, new products worked, with a switching over to satisfy new demands. This would be industry taking thought on a vocational basis; each industry planning its own future stability. The neglect of industrialists to provide for the occupational security of their workers in this way is one reason for the swing from free enterprise to nationalization and State capitalism, with their regimentation and other attendant evils.

FR. FELIM O'BRIAIN, O.F.M.

In an age when, for the first time in history, the decadence of atheism is widespread, where reason is replaced by political and scientific *raisonnement* and love by fanaticism, men would do well to turn to the writings of the great philosophers and saints, not only the writings of the past but of our own time—to such minds as Whitehead and Maritain, to such hearts as St. Bernadette and St. Don Bosco. For if we take away reason and love, what is left? The proletariat, the nation-state, blood and soil—the pitiful illusions of clouded minds and rebellious wills.

ROBERT HAMILTON
Pax

Fragments

PEOPLE so given to exaggeration as ours should be taught the meaning of Aristotle's wise words: "The virtuous man chooses the middle and avoids both extremes, too much and too little."

In the Middle Ages, Oscar Sherwin writes in the *American Journal of Economics and Sociology*, "land was valued because it supported men; in the Tudor period land was regarded as a commercial asset to be exploited for profit."—And it has remained just that ever since.

In the opinion of the *Catholic News*, of New York, the late Dr. Nicholas Murray Butler's views on the necessity of religion in education were particularly sound. "It is unfortunate for the nation," Mr. Richard Reid, Editor, continues, "that all Columbia University leaders, and especially those in Teachers' College, did not subscribe to them."

A columnist, contributing to the *Rural New Yorker*, dares oppose to the promoters of revenge and hate the opinion: "What the United States is to the American Continent, Germany used to be to continental Europe. Here again is where we meet up with Yalta and Potsdam, the incredible historic truth that America allowed the greatest stabilizing factor of continental Europe to be torn into bits, even after it was rendered harmless."

Book buyers beware! "The purchase of books," remarks the Secretary of the Meath (Eire) Library Committee in a recent report, "at the present time presents many serious difficulties; it is not so much a case of procuring the best as trying not to get the worst."

Drawing on her experience, Miss Katherine Archibald has, in her study, *A Wartime Shipyard*, produced "a most interesting study of the *disunity* of the working class and the factors making for it."

Looking about us in the world today, we discover how true is Edmund Burke's statement: "Those who appear the most stirring in the scene, may possibly not be the real movers."

¹⁾ Science and Society. N. Y., Fall, 1947, p. 390.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Back to Truth

(On the Pope's Christmas Allocution)

OF nothing else were the disciples of the Enlightenment so certain as the doctrine, which earned for them the name "libertarians," that, granted liberty of thought and action, men would follow the dictates of reason and attain an undreamed of state of perfection. Evils would be shunned, because they are opposed to man's self-interest and the interests of humanity. Wars would cease, because, to quote the liberal economist Say: "The tardy, but irresistible expansion of intelligence will probably operate a still further change in external political relations, and with it a prodigious saving of expenditure for the purpose of war." As a true rationalist, Say, whose economic theories exerted a tremendous influence on the development of the capitalistic system, furthermore declared: "Nature (not the moral law or Christ's precepts! Ed. S.J.R.) prompts nations to mutual amity; and, if their governments take upon themselves to interrupt it, and engage them in hostility, they are equally inimical to their own people, and to those they war against. If their subjects are weak enough to second the ruinous vanity or ambition of their rulers in this propensity, I know not how to distinguish such egregious folly and absurdity from that of the brutes, that are trained to fight and tear each other to pieces, for the mere amusement of their savage masters." Say was, however, quite certain, enlightened self-interest would prevent military preparedness and wars in the future. For he says, speaking as an economist: "The very circumstance of the vast increase of expense attending national warfare has made it impossible (?) for governments henceforth to engage in it, without the public assent, expressed or implied; and that assent will be obtained with the more difficulty, in proportion as the public shall become more generally acquainted with their real interest."

These sentences, quoted from the London edition of Say's *Treatise on Political Economy*, published in 1821, speak of a belief which misled several generations of men who put their faith in such false doctrines as the natural goodness of man and his perfectability, based on the denial of original sin. Today the hopes men based on those fallacies appear a dream the realization of which must appear hopeless to those who have for

so long placed their faith in man's ability to find his way after he had emancipated himself from God. It is therefore the Holy Father stated in his recent Christmas message to the world:

"Christmas bells will still ring in the feast, as from the days of old. But for many closed, embittered and tormented hearts they ring out in the desert, where they wake no living echo any longer."

Of peace, a genuine peace, embracing all the peoples of the world, no one dare speak. Truly, Pius XII pictures the situation correctly:

"Now that another post-war year has passed, with its burden of distress and suffering, of disillusionment and privation, those who have eyes to see and ears to hear cannot but be pained and humiliated by this. Europe and the world—even to distant and tormented China—today are farther from real peace, farther from complete and definite safety, farther from a new order based firmly on agreement and justice, than ever they were before.

"The champions of negation and disagreement, with the long line of profiteers in their train, are jubilant at the thought—or the illusion—that their hour is near.

"Contrariwise, the friends of peace, the promoters of a lasting reconciliation between the peoples of the world, feel the twinge of anguish in their hearts when they compare the moral and social wealth of Bethlehem's 'good tidings' with the misery of a world that has wandered far away from Christ."

While the disciples of the Enlightenment in the age of rationalism told men they should accomplish their emancipation from evil by their own strength, and not to cast furtive glances at heaven, in which direction our sight was impeded (Goethe's *Faust*), the great Pope of divine Providence tells us:

"When faith in God, the Father of all men, begins to grow dim, the spirit of brotherly union also loses its moral foundation and cohesive force; and when the consciousness of a society embracing all men, as wished by God, and which includes reciprocal rights and duties, determined by fixed norms, begins to die out, there arise in its place a morbid hypersensitiveness to what divides, a ready propensity to overstate one's rights true or imagined, and a neglect—at times thought-

less, but not for that reason less ruinous—for the essential needs of others.

"At this point, the way is open for the struggle of all against all; a battle which knows no other right except that of the strongest."

And again, toward the close of his truly noble message the Pope states:

"Over this Christmas a dark cloud is gathering. As the people's anxious yearning for peace grows ever more intense, the inability of their leaders to satisfy it by merely human means is just as apparent. Do not the honest efforts of some to arrive at an equitable peace and the systematic planning of others to prevent its fulfilment bring perchance to mind the picture of a dangerous game of chance of which the stakes are fortune or ruin?"

Nevertheless: We as Christians do not despair. "God created the nations for health!" But we may not, and dare not look upon the events of the present as another "show" which we view from a front row seat! Hence the Holy Father's admonition:

"At the assemblies of statesmen another unseen spirit presided as Sovereign Lord, the Omnipotent God to Whom nothing is secret and Who holds in His hands the thoughts and hearts of men, to bend them as He wills and when He chooses: God, all of Whose inscrutable designs are governed by His paternal love. But to fulfill these designs He wishes to make use of your co-operation. In the day of battle your place is in the vanguard, fighting at the front. The timid and those afraid to come out in the open are very close to becoming deserters and traitors."

We are to pray and to work, the Pope says, "to obtain from God the grace that the year 1948 may be for wounded Europe and for the nations torn by discord, a year of rebirth and of peace. So pray and work that after the rout of the spirit of darkness, the angel of the bottomless pit, the sun of justice may rise over the world: Jesus Christ our Lord, to Whom be honor and glory in time and in eternity!"

F. P. K.

Mission Intention for February

India and the Church

INDIA is a land of contrasts. Beside the evidences of swollen wealth we see the everyday manifestations of the direst poverty. One aspect of this situation is this: There are not only cripples who are so from birth, but the evil designs of parents for alms have prompted many of them to disfigure their offspring in order to excite the pity of the passer-by.

India is a land of ancient culture. Long before the nations of the West had begun to build up Christian civilization in their respective lands, India was already a country that had seen religious prophets and law-givers, poets and philosophers. One of the most widely-spread eastern cults surviving to the present day was born in India. It is Buddhism, founded by Gautama Buddha in the sixth century before Christ.

The language of ancient India, the classical Sanscrit, has given rise to a new and progressive science—the science of comparative philology. It was the discovery of the intimate relationship of that language to most of the languages of Europe that enabled scholars under the leadership of German linguists to develop the science of Indo-European linguistics.

Politically and socially India is much in the public eye today. It is the scene of the activities of that strange man who combines adherence to the ancient traditions of his country with the demands of western progress—Mahatma Ghandi. The social and political story of India in modern times has not yet been written. Centuries ago Christian missionaries landed on its shores in order to carry the gospel of the Savior to the people. The tradition that St. Thomas, the Apostle, visited that land has turned the eyes of other heralds of the gospel to the country.

Its people are inured to poverty and privation. The caste system has blocked political, social and economic progress. Strange customs, like veneration for the cow and fear to kill even a noxious animal, have also retarded the progress of its teeming millions. Here there is a wide harvest for souls. No wonder that the Holy Father and all those interested in the progress of the Faith are directing the eyes of zealous missionary priests, brothers, and sisters to "Mother India." All of the Mission Intentions of the Apostleship of Prayer for 1948 are on the extension of the Catholic Faith to oriental lands. The people of India, despite their poverty and backwardness, welcome

the missionaries and desire them to build churches in honor of God. For they realize that the faiths that have been perpetuated in their country from remote antiquity cannot bring them help and salvation. Strange to say that Buddhism which arose in that land has lost its prestige there and now numbers most of its followers in countries outside of India, like China, Japan and Thibet.

Katherine Mayo's book, "Mother India," published several years ago, excited a storm of controversy immediately after its appearance. The interests of students of culture, of diplomats and politicians were directed to that country. Other books and magazine articles, some in affirmation of and some in denial of the conclusions of the book poured from the press. India is a land in which the whole world has become interested. The recent division of the country into two parts has not yet solved the large number of complicated social and political problems that now challenge not only England, India's long time ruler, but the whole world.

The attitude of the Catholic Church is that of the prophet of peace and bearer of hope to India's suffering millions. The Catholic Faith does not promise freedom from starvation in future years or strike at once the shackles of ignorance from millions of benighted souls in that region of the world, but it will bring them the promise of better things. It will show them that there is one greater than Buddha and Shiva and all the gods of the ancient Indian Pantheon. The people are beginning to see that sacrifices to these false gods will not

bring help to their souls nor improve their sordid social and economic conditions.

The Intention of the Apostleship of Prayer for February is "For an Increase of the Christian Religion in India." The past history of missionary effort in the wide regions of India is one to cause us special joy. For we have had martyrs of the Faith in the country. Religious orders, like the Franciscans, Capuchins and Jesuits, together with numerous communities of various sisterhoods have labored and are laboring successfully in the various provinces of India. We have a native clergy, bishops, priests, and sisters. We cannot, without proving faithless to our trust, abandon those wide regions once moistened by the blood of martyrs.

The *Propaganda Fidei* has never before devoted its interest for a whole year to any particular portion of the globe. But as has been noted, the Intentions for 1948 are all directed to the East. *Lux ex oriente* (light from the east), is a saying that has been current for centuries. Edwin Arnold many years ago wrote a poem called "The Light of Asia." This referred to Buddha, the founder of the cult known by his name, Buddhism. It is now time that the Christian West should return whatever debt we owe to the culture of ancient India. We can pay that debt in no better way than by introducing the people to Christ, the Light of the world. It is therefore a holy and wholesome thought for all of us to unite our prayers during the month of February for "An Increase of the Christian Religion in India."

ALBERT MUNTSCH, S.J.

Bearers of True Culture

The Missionary--An Emancipator

ALTHOUGH the German poet Seume, who, on the way from Leipzig to Paris, was kidnapped by the Hessians and carried to America, observed the Indians in Nova Scotia, where he was garrisoned, he was nevertheless a believer in Rousseau's noble "children of the forest," whom other men called savages. Passages from several of his poems, extolling the virtues of the aborigines of our continent, circulate to this day as popular sayings: As for instance a red man's statement: "We savages are the nobler men! This he said, and betook himself into the bushes."

In our days, travellers and some ethnologists have argued against the effort of missionaries to convert primitive peoples. They should be let

alone because they had a perfect right to live according to their religious and moral standards and to perpetuate them, for all standards of moral conduct possess only a relative value after all.

Aside from the divine injunction which imposes on the Church the sacred obligation to teach all nations, there is the question, are men to stand by idly when faced with a problem such as that Fr. Bernard Huss, C.M.M., presents in a recent report addressed to Fides Service? The distinguished missionary, writing from Umtata Vicariate, South Africa, relates:

"Ritual murders are still flourishing in progressive and enlightened Basutoland. In a few cases the murderers are convicted and condemned, in many cases they are known but not convicted, and nothing happens to them. In two recent cases

seventeen men were condemned to death for ritual murder.

"In one case eleven men were found guilty of murdering a man, Lenkoe Motsosoane, on August 31st, 1945. The murderers attacked their victim and beat him unconscious. A fire was then lit to heat stones. Two of the accused rubbed the heated stones on Lenkoe's body while the others held him down. The heated stones were applied to his face and to both sides of the body down to the waist. After this the flesh was removed from the victim's breast; the left eye and the top of the right ear were also removed for 'medicine,' and several incisions were made on other parts of the body. While these mutilations were being inflicted, the victim was still alive and had to be held down.

"After the mutilations were completed, Lenkoe was thrown into a deep hole made by the rain where he was discovered four days later still alive, by a Native herdboys. The following day one of the accused Natives came to that place with a stick and a horse whip. When the herdboys again visited the spot Lenkoe was found to be dead.

"In the second case six other men were convict-

ed of the murder of a man on Christmas Day, 1945. In this case the blood of the victim was mixed with the blood of a black sheep to make 'medicine' which was to fortify the Chief in his position."

The history of paganism in all ages and in all climes abounds in such horrible rituals which demand the slaughter of human beings. Nor did an advanced civilization always free people from such superstition. The Mayas of Central America and the Aztecs of Mexico were guilty of the most inhuman atrocities committed on the top of pyramids and in temples that challenge our admiration.

The Catholic missionary does not go forth with the intention to introduce, let's say, the "American way of life" to either primitive or civilized pagan peoples. But ultimately his efforts cause first improvement of all standards while the development of higher culture follows more slowly. In this connection we may remind the reader of the German poet-philosopher Herder: "Christianity serves all classes and estates of mankind until in good time everything obnoxious dries up and is cast off."

"Iron Slaves"

Mechanization of the Farm-- a Social Problem

FROM the first feeble attempts to aid the farmer harvest his crops, realized a hundred years ago in the reaper, to which soon was added a machine intended to displace the threshing of grain by man power with the aid of a flail—the writer as a boy in Wisconsin still saw one in use—the mechanization of the farm has grown step by step, and the end is not yet. While on a visit to a Kansas farm of some three hundred and eighty acres in the Fall of last year, we observed so many pieces of machinery, including two combines and several tractors, that we were led to inquire after the size of this investment. Stating the value of each machine separately, the progressive farmer, whose guest we were, arrived at a total of around twelve thousand dollars. We have here a phase of development which will constitute a chapter in the history of agriculture and western society, the significance of which demands our immediate attention. Most of the questions which the introduction of the machine into industry raised, are being repeated in the field of agricul-

ture. The majority of craftsmen were driven to the wall by the machine, or rather the ability of capitalists to install in factories expensive pieces of machinery with which the craftsman could not compete. Today the question is, will it be possible for the American "peasant," the man who owns or rents less than a quarter section of land, or possibly even half a section, to survive in the long run? As things are, they point to a development favoring the factory farm on which the machine plays the role assumed by the slaves on the great Roman latifundia which spelt Rome's ruin. Nor did the free yeomanry of Italy in ancient times recover from the blow it had been dealt by the investment of capital in land and slaves. The land reforms of Augustus proved beneficial for a time only; state socialism, always the last resort of a dying system, proved harmful even. The unfortunate Roman peasant was now bound to the soil. Poverty was at times so great that men sold their children into slavery.

The significance of the mechanization of the farm may be gauged to an extent according to information supplied by the Bureau of Agricultural

Economics, U. S. Department of Agriculture. According to this source, farmers spent approximately eight hundred million dollars in 1946 for new farm machinery other than tractors, according to current estimates. This is about twice as much as their annual average expenditure for these machines in 1935-39. It is almost twelve times as much as farmers spent for this type of equipment in the bottom year of 1932. Farmers' cash outlay for new machinery last year totaled a little over five per cent of their net income. In 1935-39, they averaged paying out between seven and eight per cent of their net income for new machinery. If more equipment had been available during 1946, the official communication says, farmers probably would have bought more. Nevertheless, they now have enough equipment to do about twice as much work by machine as they could before the war. They also have nearly twice as many tractors. This indicates the increasing use of labor-saving machines such as combines, pick-up hay balers, and milking machines. Besides the addition of new machines, some tractors and other equipment are being used beyond the period when they would normally have been junked.

Measuring farm machinery prices against current wage rates and prices of farm products, farmers are said to have invested their money well by buying new machinery when they could get it and use it profitably. Although farm machinery prices on June 15, 1947, were 38 per cent above the 1935-39 average, farm wage rates as a whole have risen six times that much. As a result, the official communication sees "a marked advantage in the use of labor-saving machinery."

The article furthermore advances the argument, on the average, farmers are getting about two-and-one half times the prewar prices for farm products. Accordingly, only about half as much

farm output is needed compared to prewar, to buy most kinds of machinery."

But what will the situation be like whenever the price of farm commodities, of such staples as wheat and corn, are reduced? Where is cotton today? Dirt cheap in comparison to other farm products. The author of the article we are quoting from—published in "Agricultural Situation"—is evidently aware of the possibility we refer to. He says: "Many farmers are now in a position to pay cash for machinery. By paying cash, they avoid the risks of having to pay this year's debts out of next year's income. And they know that debt payments which seem reasonable at present incomes could be too heavy *if incomes fell off sharply* (*italics inserted*)."

All of us, who have at heart the welfare of the estate of farmers, should consider well the implications of the further statement from the article referred to: "However, there is ample reason for continuing or even speeding the trend from muscle-power—human and animal—to machine power. High wage costs and high costs of feed for work stock tip the balance in favor of machinery wherever there is enough work to keep the machine in profitable operation."

In the beginning of industrialism men were lured from the land into the cities and towns, where the factories were located. The present danger is that the mechanization of the farm will drive men to seek employment in industry. Therefore social unrest is bound to continue, with little hope of stabilizing social conditions and institutions. Everything will continue to be subject to change until eventually men may be willing to sell their freedom to obtain economic security. Only constructive statesmanship and sound reforms will prevail against present conditions; ranting against the reds is no cure for the ills of society.

The administration in any degree of elementary and secondary education in this country is not within the competence of the federal Government and is not a proper subject for a permanent program of grants-in-aid on the basis envisaged in S.472. Even while recognizing the nationwide concern in the improvement of educational opportunity in America, the potential by-products of federal intervention through a program such as that proposed in S.472 are so much a threat to local self-government and home-rule that not even the so-called "national interest" or "general wel-

fare" is adequate justification for the adoption of such a proposal. There are other and better ways, in the long run, to accomplish the ends desired, one of the most evident being the equitable division of tax sources in order that state and local governments may be better able to help themselves.

M. V. BURR
Attorney General
of Pennsylvania¹⁾

¹⁾ Argument For and Against Federal Aid to Education. *State Government*, Dec., 1947, pp. 307-12, and 320.

SOCIAL REVIEW

Catholic Social Action

LATE in December *L'Action Catholique*, a daily of Quebec, observed its fortieth anniversary. Its continued growth, in the face of the difficulties facing a religious daily even in an overwhelmingly Catholic community, reflects great credit on the Catholic Press.

Through all those years it has consistently promoted all forms of Catholic Action, and has faithfully interpreted the mind of the Church. It has enjoyed the support of three Cardinal Archbishops of Quebec, and of the present incumbent of that venerable See.

THE second annual meeting of the Catholic Union of India was held in the last week of October at Bangalore. Mr. M. Ruthnaswamy, President, announced that the Union was steadily expanding its activities throughout India. After the partitioning of the country, the Sind and Baluchistan associations had to leave for political reasons. The meeting passed many resolutions, one of which stated: "In view of the partition of India this meeting resolves that the Jurisdiction and activities of the Union in future should be confined to the Dominion of India."

Another resolution doubted "the wisdom of the policy of prohibition which is being enforced in various provinces of India at such a heavy cost to the Provincial Exchequer and with no assurance of ultimate success." Other resolutions supported Hindustani as the national language of India, but urged that it should be in Roman script; objected to the State taking any legislative or administrative action to cow-killing based on religious grounds; supported the decisions of Christian representatives in the Minorities Advisory Committee to give up communal electorates.

Co-operation

IN protest of prices charged and sanitary conditions existing in barber shops of Antigonish, N. S., students of St. Francis Xavier University at a special meeting of the Students' Union agreed unanimously to authorize the executive to establish a co-operative barbers shop on the campus.

One barber was to be engaged at once and a second one is to be added to the co-op shop if and when needed.

THE Flemington Auction Market Cooperative Assn., the first farmer owned and managed auction for the sale of eggs, poultry and livestock organized in this country, completed its seventeenth year on July 31 last with its largest gross volume of business reaching the total of

\$5,372,095.26. A complete report of the business of the past fiscal year was presented to the annual meeting of the organization held in October.

The value of eggs handled comprised about three and one-half million of the total, and miscellaneous farm livestock came second with over a million and live poultry third with over three-fourths of a million.

Immigration

IT appears to the *Southern Cross*, Catholic weekly of Cape Town, that the scheme of the Government of the Union of South Africa to permit families of immigrants from Italy and South Austria (probably Slovenes) to settle on the land as agricultural workers is "evidence of wise statesmanship." The Italian prisoners-of-war are said to have showed their temporary employers many new and better methods of cultivation.

These settlers should, however, the weekly says, be given some form of ownership, so that they can settle as small-holders, working on their own land as well as that of their patrons. They will have to be offered an inducement strong enough for them to stay on the land in face of the attraction of high wages in the cities.

Forestry

A "FIRST attempt to formulate a world picture of the postwar situation regarding forestry and forest products" has been made by the Forestry Division of the Food and Agriculture Organization of the United Nations. Entitled "Forestry and Forest Products, World Situation 1937-1946" the FAO report evaluates the status of the forest resources of the world in relation to world-wide needs.

First on the list of recommendations towards a comprehensive world forest policy is: "Legislation subjecting all forests in use to compulsory management based on the maintenance of a permanent balance between annual drain and annual growth."

Labor in India

TO what extent Western ideas and policies have penetrated the East appears from a Conference of Indian labor leaders met at Delhi a few months ago. Called by the Hindus and presided over by Sardar Vallabhai Patel, Home Member of the Interim Government, the meeting led to the inauguration by Acharya Kripalani, Congress President, of a new Trade Union organization under the above name.

It was pointed out at the Conference that the birth of the new organization was due to the fact that the T.U.C. was now dominated by the Communists who resorted to strikes either to discredit the Government or to serve Party ends. Henceforth the T.U.C. is likely to be a purely Communist organization in as much as the Communists and Socialists are seceding from it *en bloc*. As to whether the Socialists will join the new reformed organization is not yet definitely settled.

Control of Atomic Energy

A CONFERENCE in which about forty scientists and a few social scientists participated was held in Princeton, New Jersey, on November 28-30, upon the initiative of the Emergency Committee of Atomic Scientists. The subjects discussed included the attitudes of scientists, and their organizations, towards the movement for World Government, the European Recovery Program, the United Nations negotiations on international control of atomic energy, and the domestic atomic energy situation.

Informal polls were taken to clarify the prevailing opinions. The conference was not intended to take formal decisions or issue statements, but rather to provide an exchange of opinions which may help to orient the future activities of the Emergency Committee, the Federation of American Scientists (FAS), and the Association of Scientists for Atomic Education (ASAE). Its expected conclusions will be further discussed at the individual organizations.

Loan Sharks

AN advertisement, published by the "Better Business Bureau of St. Louis," calls attention to that ugly changeling, the loan shark, doing business at the old stand. It says in part:

"Have you seen the new loan offices springing up around town offering loans of '\$5.00 to \$50.00 in five minutes, strictly confidential'?"

"If you are one of those individuals who must make an occasional small loan, you should investigate any company with which you deal, before you sign any papers. Already we are receiving complaints of individuals who have been charged as high as 240% on a small loan."

Another paragraph of the advertisement states: "Beware of the so-called 'salary buyers.' These are individuals who claim they are not making you a loan but that they are 'buying your wages.' These are the individuals who we have found in the past seldom lend money under 240% per year.

"Also, watch out for the companies which force you to buy excessive amounts of insurance which you either don't need or don't want. Some companies are using this as a trick to secure more return on their money than the law allows."

Small Loans

LOANS up to \$1,500 for home repairs and alterations may now be made without first mortgage security by federally chartered Savings and Loan Associations, the Home Loan Bank Board announced recently. This broadening of the lending power of these institutions was authorized by Congress. The loans, which must be retired within five years, are to be repaid in monthly installments adjusted to the borrowers' family income. Title I loans, GI loans guaranteed by the Veterans Administration, and other home loans without government guarantee and insurance are all embraced in this program.

The rules contain protection for both borrower and lending institution but limit the loans to 15 per cent of an association's assets.

Standardization

THERE is a notable tendency to promote standardization of such products as fruit, eggs, poultry for marketing. In the Fall of last year Louisiana orange growers asked the State's Market Commission to inaugurate the maturity tests to achieve a reputation for higher quality and greater uniformity in Louisiana oranges going to market. The Market Commission agreed to issue the necessary regulations and set up the organization to test and inspect the fruit.

The testing is done at Buras. Producers bring in a sample of their oranges when they think their fruit is ripe. Usually an independent check of the grove is made by the commission. If the fruit has 8.5 per cent soluble sugar content and a ratio of one part sugar to ten parts of acid, then it can go to market. The request for the maturity tests was made by the Buras Citrus Association. An advisory committee of growers was named to work with the State Supervisor of Fruit and Vegetable Inspection on the program.

Supervision of Trade Schools

RECENT publicity in the press indicates that many persons may be victimized by schools set up by promoters, instead of educators, who secure ironclad written enrollment contracts and negotiable notes which are promptly sold to finance companies. When such promotional schools fold up, the victims are still required to pay off in full to the finance companies.

While the veteran training programs now provided by federal funds for returning veterans require a limited amount of inspection and supervision, there is no similar protection for non-veterans.

Women Gainfully Employed

TO what extent women may be found on the labor market appears from the following estimates published by U. S. Bureau of the Census. In spite of certain reductions the figures were in November, 1947:

Number of employed women (14 years and over), 54,759,000. Of this number 17,068,000 constitute the "civilian labor force." Of its members 16,623,000 were employed at the time, while 445,000 were unemployed. In addition, 16,000 women were engaged with the armed forces. Non-workers numbered 37,675,000.

Artificial Insemination

TOGETHER with other abominations artificial insemination for women is gaining ground. In Sweden the practice appears well-established. Between July 1, 1945, and July 1, 1947, one hundred and seventy women asked for insemination, with the husband as donor, of which requests seventy-nine were granted.

Cases where the donor was not the husband amounted to three hundred and ten requests, of which fifty-two were granted. In one of these latter cases the donor was the father-in-law of the woman patient.

The Swedish medical authorities have now prepared and submitted to the Government certain proposals for a law to cover this whole question; and it will contain clauses to protect all concerned in such operations: the child, the mother, the donor and the specialist doctors.

Blood Banks

IN anticipation of obtaining seventy pints of blood a Blood Mobile unit, staffed by doctors, nurses and technicians from the Veterans Administration hospital at Wadsworth, Kans., recently established itself at St. Benedict's College, Atchison, Kans. The unit's facilities were overtaxed, however, by an intake of seventy pints of blood. A group of surplus volunteers was put off until the spring.

This is said to be the first blood-donors program sponsored by a college. One of the students inaugurated the Mobile unit's visit to St. Benedict's.

Crop Insurance

LEAVE to appeal to the Privy Council in London, the ruling handed down by the Supreme Court of Canada on the crop failure clause of the Saskatchewan Farm Security act, has been granted the Province, its Attorney General has announced. Saskatchewan's leave to appeal was supported by

Alberta and Quebec, but opposed by the Dominion Mortgage Association and the Dominion government, he said.

The Supreme Court of Canada, in declaring the crop failure clause of the Farm Security act unconstitutional, said in its judgment this part of the act was "beyond the jurisdiction of the Province, on the grounds that it dealt with interest." Mr. Justice Robert Taschereau dissented, holding that the subject matter of the section dealt with agriculture and civil rights.

Mechanization of the Farm

AN egg washing machine developed by Cornell College agricultural engineers makes it possible for two persons to wash, dry and pack five cases of eggs an hour.

It thoroughly cleans the eggs without lowering their keeping quality or damaging their exterior or interior quality, according to Prof. Wright.

Back to Rural Environment

PEOPLE buying farms primarily for residential purposes, expecting to hold a job in the city and to engage in part-time farming, are an important factor in the present farm land market, a survey showed. In the typical community reporting, part-time farmers now make up 21 per cent of today's farm buyers.

Prices of farm land show stability with a slight edge upward. They are about the same as they were a year ago in 55 per cent of the reporting communities, higher in 24 per cent, and lower in 21 per cent. The volume of farm sales is lower than it was in the war-boom period in 49 per cent of the communities replying, but holds to last year's level in 40 per cent. A higher volume than 1946 was listed by 11 per cent.

Waste of Natural Resources

IN the first half of 1947 there were 4,474 forest fires on National Forests or on adjacent protected land. Almost 95,000 acres were burned over. Cost of putting them out was probably around \$2,000,000. All were man-caused except 519 that were set by lightning. Fires on the 229,000,000 acres under protection in these forests were about 100 fewer than in the first half of last year, but were above average.

More than half of last year's fires in national forests were in eleven southern States in Forest Service Region 8. The fires burned over 63,525 acres. Michigan, Wisconsin and Minnesota, or Forest Service Region 9, had the next largest number, or 768. All but ten of the Lake States fires were man-caused. They burned over 11,775 acres.

HISTORICAL STUDIES AND NOTES

THE INDIANS OF NORTH AMERICA

By the
REV. FRANCIS PIERZ,
Catholic Missionary

Translated from the German by
FR. EUGENE HAGEDORN, O.F.M.

X.

NURSED the hope of future and even greater mission journeys, accompanied by numerous conversions in the more distant parts of my mission, in a place where I had been invited to go by the Indians. Among others, the venerable Chief of the band numbering five hundred subjects had come to me and asked me to accompany him. Since, however, at that time I lacked the means for a ten days difficult journey and for passing the winter among poor savages, I promised the good old man and consoled his savages by the promise that in the coming spring I would comply with his request. Meanwhile, I thought of passing the winter on Pigeon River among my new Christians, who loved me more than good children love their father, in order to confirm them still more in the faith. But Providence had disposed otherwise. In the beginning of October, 1839, I received an urgent letter from my Right Reverend Bishop at Detroit in which I was instructed to leave all my missions on Lake Superior and to repair at once to (New) Arbre Croche, in the State of Michigan, and to take care of the Ottawa Indians.

This proved a hard blow, indeed, for the mission plans I had made in regard to Lake Superior, and a day of mourning for my new Chippewa Christians. If my Rt. Rev. Bishop had known all of the circumstances of my mission as well as the difficulties of a departure at this inclement season and a time of the most dangerous storms on the lake, he would not have given me such a command, which was caused by the Government assigning the territory of Grand Portage and of Pigeon River to the State of Wisconsin and the Diocese of Milwaukee. He refused me permission to remain in that diocese, because he had no other missionary who knew the Indian language. There was before my eyes the spectre of a journey of more than 600 miles, and a very difficult and dangerous one, because of the dreaded autumn storms. Therefore, I had my doubts whether I

should immediately carry out the order, or postpone doing so to a more favorable season, or send a reply. My conscience induced me to discard the temptation and to obey, because I must ever recognize and honor the will of God in the directions of my Superior.

My Trip From Lake Superior to Arbre Croche, Michigan, [A. D., Oct.-Dec., 1839]

Hence, having decided to make the trip, I carried it out. After I had consoled the people of my mission and promised to visit them again and to provide for them another priest—which was done—I took a tearful leave on October 14, 1839, from my dear Chippewas on the Pigeon River. Accompanied by two very expert Indians, I set out in my mission boat and recommended myself to my guardian angel and to God. After a very arduous journey of 54 days on the lake, I landed half frozen at Arbre Croche [Harbor Springs] on December 3. Lack of time and space forbid a detailed description of the memorable trip made amid many dangers and as a sacrifice to obedience. With the exception of seven nights, we had to struggle day and night with wind and cold, with rain and storms, with snow and ice, out in the open against the adverse elements. For the satisfaction of my curious readers I shall describe one of the many life-endangering tempests, passing over many others.

On October 13, after my companions and I had partaken of our noon-day meal on a small island, on the other side of Pick Station, we put to sea in my mission boat, twenty-four feet long and four-feet wide, into a very extensive bay. I commanded them to sail near the land in the round portion of the bay. My Indians, however, to reduce labor and advance more quickly chose to sail directly for the far goal with sails fully spread, making use of the favorable wind from our rear. I opposed their proposal in this dangerous fall season and at such a distance from the shore, to risk such a far crossing. After some talk pro and con, I finally yielded, and our little boat darted as quick as a bird seven miles across the high sea. Then suddenly, instead of a favorable wind an awful storm arose, so that we with our flying vessel were sliding up and down as over high roofs and amid high mountains of water. Every stroke of the pulse seemed to be the last of our life. Pale and silent we gazed at one another. With a few words I exhorted the

Indians to make an act of contrition for their sins and promised to give them absolution in case of threatening death. I drew out my watch to see what hour would be the last of my life. It was three o'clock on a Friday, the very hour in which our Savior died. I was satisfied to depart this life at such an hour of grace. I was desirous, moreover, to gaze once more upon the dear sun, which had so long illumined the days of my life. But I was unable to see it, because a wave, rushing against my back, was so high that at this time I was prevented from seeing the sun, despite the clear sky. However, I resigned myself to the holy will of God and to the protection of my guardian angel and of Mary, the Blessed Virgin.

During this terrible storm my pilot probably gave the greatest proof of his skill in guiding a boat, while I used all my strength and nautical knowledge in setting and guiding the sails, to avoid the impact of the on-coming murderous waves. The second Indian kept on incessantly removing from the boat with a big tin shovel the water as heavy as iron, while the on-rushing ice-cold waves poured over our almost stunned heads.

Fighting in this manner the exceedingly heavy storm we got so close to the land that we could see the shore. But what a terrifying sight presented itself to our eyes, when we beheld nothing save steep rocks and no possible place for a landing! For here the rushing waves dashed with a terrific roar against the rocks and recoiled. There lurks death for us, I thought to myself; when we come near it, we shall be hurled by the violence of the waves against the rocky wall and together with our shattered ship find a watery grave in the lake.

In this new agony the darkness of night soon enveloped us and veiled from us the increased danger to life. I often cried out to the pilot of the boat: "*Wawitch! Nawitch!*" (Out toward the lake! Away from the land that we may live a few minutes longer!) Meanwhile, we were struggling for life or death in the side-wind blowing over the seething waves. But the strong impact of the storm soon brought us so near to the rocky wall, as the roar of the recoiling waves clearly indicated, that in the perspiration of death we dreaded shipwreck at any moment. As a preparation for death I could utter no other prayer save only the powerful words: "Jesus, Mary, Joseph!" But here the beautiful proverb was soon realized once more: "When the need is greatest, God's help is closest." The Indian standing in the bow, whose

sight is as keen as a cat's at night, suddenly cried out joyfully, "*Wickwedons! wickwedons!*" (A gorge! A gorge!) There was a small opening between two rocky towers, where in the background one could discern white sand. We steered joyfully into it with lightning speed, and the force of tempest cast us ashore into the soft powder like sand, without inflicting the least harm. Filled with new hope of life, we fell upon our knees to give due thanks to God and the Blessed Virgin for the miraculous rescue.

Numb with frost, we soon made a big fire, to warm our limbs and to dry our wet clothes. Then we fell into a sound sleep.

In the morning after that stormy day, while we were preparing a tasty breakfast, there came from across the bay a man with his wife and five beautiful children, having been attracted from across the heights by the smoke and the smell of meat. He was not a little overjoyed at the sight of a priest, an event he had often wished for, because he had heard a good deal about me and my missions. In consequence of the raging storm, we had to tarry on this rocky shore for three days. Hence, I could easily comply with the request of these savage arrivals, to make them Christians by baptizing him and the whole dear family, after instructing them for three days. I also joined the couple in Christian marriage.

The winning of this dear, innocent savage family was to me a sweet drop of consolation and a sufficient compensation for the suffering of death agony on that tempestuous day.

On the day of my departure from the sheltering shores, this Christian family took leave of me in a very touching and tearful way. All promised me loyally to preserve the faith and the grace of baptism throughout their whole life and in the following spring to join the Christian congregation at Fort William.

On continuing my journey, I suffered several more dangerous storms from which the Lord, through my guardian angel and the intercession of Mary, happily saved me and joyfully led me to the goal of my journey.

My Mission at Arbre Croche (Little Traverse) in Michigan Among the Ottawa Indians

On December 3d, 1839, on an afternoon, on the very feast of St. Francis Xavier, I arrived at my new destination, Arbre Croche, (also called Petit Traverse, now Harbor Springs), and was tendered a very fine welcome by the local Indians. I found there, including all dependent mission stations,

out 600 baptized Christians, but also the task of 100 savage pagans to be converted. Nothing hunting, I took charge of the difficult work in the vineyard of the Lord, trusting in assistance from the Father of Light. I was faithfully blessed by heaven in my great sphere of activity during my twelve years of missionary labors with many spiritual consolations. During the first seven years I labored entirely alone at the conversion of the savage nation with much toil and many privations, lacking many of the necessary requisites for missionary work and the necessary money. Every year I made very arduous missionary trips, amounting to more than 1,200 miles. But later on, 1853-57, the Lord's Providence sent me the Rev. Ignatius Rak, my dear countryman, for effective help and, three years later, I received besides the Rev. [Anslus] Van Paemel, a young Belgian priest, as assistant in the latest dependent missions (stations). I also procured for myself from among the converted Indians many an excellent assistant school teacher and from among the most zealous Christians I chose many a useful Sunday school teacher, Christian Doctrine, singer, and leader in prayer, who in the dependent missions, during my absence, conducted the children's school, and the technical instructions, as also, on Sundays and weekdays, a well ordered divine service, so that the religious and literary education might progress more and more and that religious practice be continually kept up.

With all possible diligence, I enlisted all useful means and improved every occasion for the foundation of numerous mission congregations, and for their development to the point of the greatest possible perfection. Not only did I take pains to train my new Christians by much instruction to become pious servants of God, but I also endeavored to teach them all economic knowledge, especially agriculture and horticulture, by my own example and by practical pointers, and to procure for them masters of the most useful trades, and in this way gradually to turn out good workers and civilized men. By this method, I have, with God's blessing, in the case of the Ottawa Indians, set a visible and outstanding example, how, with the help of Heaven, one can educate wild aborigines to become worthy citizens of the state. For every man in Michigan is it known that at Sable Croche and in the adjoining dependent missions, where formerly the drum of idols resounded and wild drunken brawls occurred, there live at present, in comparative comfort, educated, decently dressed, and well-fed, 2,500 Christian In-

dians in their six beautiful villages, dwelling in neat houses, built by their own hands, who devoutly worship the dear Creator of Heaven and earth, and who also from the abundant produce of their fertile fields, profitably sell more than half of their crop to the white settlers. Beside this, they annually bring for sale in barges, constructed by themselves, seven thousand barrels of salted fish to the Mackinac market and to other harbors. With a fairly high degree of education, these Indians perfectly satisfy the expectations of superiors; they have also acquired the good will of the white neighbors as well as the favor of the High Federal Government.

The Old Mission Near Traverse City

When the Protestants, to their chagrin, observed this progress of my beautifully flourishing missions among the Ottawa Indians in the State of Michigan, they resolved to spite me by erecting in my vicinity, at Grand Traverse, a mission for the conversion of the pagans. They sent a very skilful Presbyterian missionary, Mr. Doherty, with a school teacher, and an interpreter, moreover, a blacksmith and a carpenter, all well salaried and equipped, who arrived upon the scene with all necessary mission requisites and many presents for the Indians, and sought to carry on their mission with much pomp. But in spite of this, the busy missionary could not, after ten years of toil and expensive mission institutions, enroll more than two dozen red skins on the register of his faith. These (converts), however, later on went over to the Catholic banner, or beat the drum with the rest of the pagans, and danced with the whiskey bottle, so that the insulted and chagrined missionary made preparations at Easter for his departure. Thus the great opposition mission in Grand Traverse has faded out after spending a sum of more than \$50,000.

Having referred to the monograph on the Sisters of Charity of Seton Hill, Pennsylvania, in a communication addressed to the Bureau, Fr. J. M. Lenhart, O.F.M.Cap., relates:

"This was never a German community, yet there were always Sisters of German stock in the Order. I was particularly struck, however, by the fact that in Congregations where these Sisters of Charity teach, German hymns were sung with English text but the German melody. This is rarely done, on the other hand, in so-called German parishes. Thus the German influence has made itself felt to a preponderantly Irish and English community."

Book Reviews and Notes

A MEMBER of the School Sisters of Notre Dame, a refugee from Silesia, has translated into German Francis Thompson's "Hound of Heaven." It has appeared in a second edition of eleven to fifteen thousand copies, indicating how hungry are the people for good reading matter. The translator, who uses her maiden name, Elisabeth Kawa, has supplied an introduction of twelve pages, which aids the German reader to know the poet and understand his masterpiece.

The paper on "Protestant Latin Bibles of the Reformation from 1520-1570," contributed by Fr. John M. Lenhart, O.Cap., to the *Catholic Biblical Quarterly* is of far greater and more general interest than the title suggests. It is not merely a "bibliographical account" but a discussion of the reasons why the promoters of the Reformation continued to print Latin bibles in such large numbers. Latin was the language of the members of the educated classes of Catholic Europe. "Hence the paramount necessity of Protestant Latin bibles" and hence, so Fr. John writes, "the multiplicity of Protestant Latin bibles during the Reformation and two centuries after."

From a painstakingly compiled account of the number of editions of Protestant bibles in Latin, the author draws the conclusion in epigrammatic fashion: "The Latin bible brought Christianity to Western Europe, and the Latin bible one thousand years later brought Protestantism to the same Western Europe as the result of private interpretation of the Scriptures."

Reviews

Spirituality in the Priesthood, by Bishop Stockums, Auxiliary Bishop of Cologne. Tr. by Rev. Joseph Grunder. B. Herder Co. \$2.

THIS book is a logical sequel to Bishop Stockums' earlier volumes "Vocation in the Priesthood and the Priesthood." It may well be termed a handbook of spirituality for busy priests. A good deal of lucid explanation is given of the various grades and states of religious perfection in the Church. The difference between states of holiness and holiness in the individual is made very clear. The impression might arise on superficial reading that the writer slights the religious state or makes it appear inferior by comparison, that his extended explanation of the episcopacy as the highest state of perfection and of the priesthood as a participation in it tends to depreciate the state of the vows. This is really not the case. It is true the bishop does not develop the theme of holiness under the vows. But this is not his theme. His theme is holiness in the priesthood and he is striving to show that since sublime holiness is expected in the priest the means to attain it are to be found in his priestly way of life. Probably some added clearness would have been lent this point if a little more stress were laid upon the relationship between vocation and the necessary means to fulfil it in

keeping with its dignity. What calls for special commendation in this book is its orderly and full exposition of the various means of sanctification at the hand of the priest. One who peruses this volume thoughtfully will gain an increased realization of a fact so obvious it is in danger of being overlooked, namely, that extraordinary means of self-sanctification lie all about the priest in the fulfillment of his extraordinary vocation. The book will be very helpful to religious priests, too, although it is definitely written for that great army of men who constitute the pastors in the Church, the secular priests.

"Spirituality in the Priesthood" has ten chapters. After beginning with a general survey of Christian asceticism, the reader is guided along his way by such signposts as, Christian Perfection, Prayer and Meditation, Forms of Religious Life, Spiritual Life, Interior Life; and all these are bound into the priest's life by three chapters, Spiritual Priesthood, Priestly Spirit, and Churchly Sense. Our priests will be grateful to Bishop Stockums for his scholarly aid to sanctity in their sublime vocation, and to Father Grunder for making it available in English.

W. J. O'SHAUGHNESSY, S.J.
St. Mary's, Kansas

Breviloquium of St. Bonaventure. Tr. by Erwin Esser Nemmers. St. Louis, Herder, 1946, pp. XXII, 247, \$3.

The decay of Latin culture of the present age has necessitated the translations of some priceless gems of Catholic medieval thought. The Breviloquium, i.e. short word of St. Bonaventure, a pithy summary of Catholic Faith, has been regarded for centuries as an indispensable work for every educated Catholic, lay or clerical. Proof of it is that no other work of St. Bonaventure is preserved in as many manuscripts (227 in all). As early as 1472 it was printed, to be reprinted in many editions. The present translation is the first made in any language and in publishing it Mr. Nemmers has rendered a great service to the Catholic cause. Even a layman who is not familiar with the technicalities of Catholic theology will derive a distinct benefit from the reading of this book. He might not grasp the separate philosophical proofs for the great truths of his faith but he will surely be agreeably surprised to find in this summary of Catholic doctrine a concatenation of proofs for every article of his faith which will convey to him a vivid conviction that there is no conflict of logical reasoning with faith. The translation is masterful in every way. Yet the translator could not avoid a certain awkwardness of style now and then. Some niceties of distinctions and telling contrasts have been lost in the fluent English style which will not be missed by the average reader. St. Bonaventure was a master in cramming much thought in few words and this little book gives the reader what St. Bonaventure intended to give, namely the best of what he had written on four thousand pages of his great work of theology. The Breviloquium cannot be recommended too highly to serious-minded Catholics who wish to learn the grounds of their faith.

J. M. LENHART, O.Cap.

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Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

APPEAL ENJOYS GENEROUS RESPONSE

It is more than appreciation, in fact it is gratitude which leads us to express at this time our thanks to those who respond so generously to the Bureau's appeal for assistance. Moreover, it is not merely the money received is cause for this expression of gratitude; it is the fact that so many of the donors wrote appreciatively and encouragingly obligates us particularly. Then our societies have responded to a larger extent than in former years. As a result, our Christmas collection reached the substantial sum of \$3,925.80 by January 19. We would wish all of our members to study the list of donors; doing so they would discover that a large number of Priests, and even Sisters and Institutions are among the contributors. This is a fact of particular significance, for which all of us should be thankful, because it proves the Bureau has established a reputation and enjoys the confidence of the Clergy and laity. There are moreover, many non-members, whose knowledge of the activities of the Bureau are largely obtained from reading "Social Justice Review," who are indebted to. Another feature of the result of our appeal, worthy of particular attention, is the fact that many a gift is, as it were, contributed in recognition of a family tradition. Thus the sons and daughters of a former President of the Catholic Union of Illinois have made individual gifts which reached an aggregate of almost \$500.

We mention all this with the intention of stimulating interest among those of our members who appear indifferent and who are never heard from. And we do not refer merely to their neglect of the Bureau. Even the offer of Free Leaflets are scorned by them and a subscription to *S.J.R.* is out of the question. We are

not speaking of men whose financial conditions would lead them to economize; we have in mind individuals who live in comfortable circumstances and who deny themselves nothing—except the "sacrifice" of a few dollars for a cause such as that the Bureau represents, although even one of the many activities the Bureau engages in would warrant their co-operation. We refer in particular to the efforts the Bureau devotes to the cause of the Catholic Missions. We could fill pages of each issue with the letters of recognition received from Missionaries the world over, but must refrain from doing so because of lack of space. After all, would the indifferent, those who prefer to stand on the sidelines, be convinced even by proofs of this kind?

For the generous, for those whose words of encouragement mean so much to us, we can hardly find words to express sufficiently our thanks. May the prayers of the Missionaries and the grateful tears of so many whom through their generosity we are able to aid, be their reward.

Not a few individual members, friends, and affiliated Societies have in recent months encouraged the Bureau to continue its efforts. St. Joseph's Mutual Aid Society of Ft. Smith, Arkansas, to mention a case in point, not alone donated \$20 to our Christmas Fund, but increased its subscription from one copy of *S.J.R.* to two.

We are particularly anxious to increase the circulation of our magazine, not because it will ever yield a profit, but in order that the social apostolate to which the CV has dedicated itself may be promoted intelligently and energetically by our members.

Contributions to WRS

RECENTLY the Bureau forwarded to War Relief Services, Nat. Cath. Welfare Conference, in behalf of the Central Verein, \$3000.00 intended for German relief. Up to the present time we have remitted to WRS, the official Relief Agency of the Bishops of our country, a total of \$54,384.80 for this purpose.

Acknowledging receipt of the check, the Rt. Rev. Msgr. Edw. E. Swanstrom, Executive Director of War Relief Services, has written us:

"It goes without saying that we are most grateful to you and the members of the Verein for your interest in and constant support of our German Relief Program. You will be glad to know that as of December 31 last, War Relief Services, NCWC, has shipped almost 12 million pounds of food, clothing and medicine to Germany, since the beginning of our program there. The recent Thanksgiving Food Collection was a great success, and our German Project will receive a generous allocation. Some of the goods are already on their way to Germany, and we will continue to ship as rapidly as possible."

Relief: An Obligation of Charity

THE necessity of insisting on the obligation of charity, to render aid to the people of Germany, was brought home to us by a recent issue of the *Teamster*, official publication of one of the most powerful labor organizations in the United States. There was, in the first place, an article with a political trend accusing former President Hoover of wasting, as it were, the resources of the American people in Europe. In addition, the magazine contained a cartoon, copied from a New York paper, depicting a Nazi soldier storming forward with evil intent to ravage other people's lands. The intention of the author of the drawing was to warn against helping the Germans to regain their strength in order to be able to commit new violence.

Charity does not plead the cause of those guilty of the crimes history will lay at the door of the German people, but it does demand that the innocent should not be made to suffer for the guilt of the men and women who made martyrs of thousands of their own people while the world looked on, and while certain statesmen, representing great nations, were even willing to consort with them. Catholics will not be guided in their actions towards the vanquished by those who would keep alive hate, but by the appeals of the Holy Father who expects us to support him to help bring back peace to the world through justice, yes, but also through charity.

In fact, we must increase our efforts for more reasons than one. Strange as it may appear, we know it to be a fact that the contributions of Catholic America do not seem to loom as big in some of the reports and newspaper articles we have read as those of others engaged in relief work. This impression has been verified by Rev. A. J. Fuhs, of Rockglen, Saskatchewan, who writes in the *Prairie Messenger*, of Muenster, Sask.:

"American, including Canadian, help which comes to Europe under the flag of non-Catholic sects attracts

much more attention than Catholic help. I have had priests ask me 'Why don't American Catholics do something for us?' I was able to call their attention to the fact that much of Catholic American help comes under the name of Papal help, but even so it was distressing to witness that what was distributed in the name of the Pope were a few pounds of beans or peas to those who needed it most, while Quakers, Salvation Army and others were distributing milk, chocolate, white bread, etc. Why cannot the Pope distribute the same things to Germans?"

As Father Fuhs remarks: "It is up to us in this country to answer that question, not with words but deeds."

Want is most acute in the once busy and prosperous industrial zone of the Ruhr Valley. It is from a factory town, ruined by the war, a Priest writes: "How great was my surprise and joy when three CARE packages reached me at the same time. I never expected so great a help, for which I thank you so much. On my visits to the families of our parish I have distributed the good things you have sent me; the recognition of the love in Christ, that became manifest in these gifts, made all eyes shine. God bless you for all you did for the miserable people living in ruins, exposed to cold and hunger. Please do not forget the hungry children with pale cheeks and sad eyes, clad in rags, and their parents vainly struggling to provide for them food and clothes."

"I am hastening to express to you my sincere thanks for your great kindness in sending me a CARE package," write a former Prefect Apostolic from the Saar Valley. "The contents have been distributed among my brothers and sisters, which makes five families in all."

A larger number of packages intended for Monsignor was underway when this letter was being written. He refers to this in the following statement: "May I be allowed to say that I am looking forward to the arrival of the other parcels in order that I may really be able to start a kind of campaign for the best of the old people and the children." Thus the missionary who was interned for almost seven years!

A young mother in Berlin, who was well recommended to us, received a layette package which reached her on St. Nicholas Day. The young woman writes: "Our joy was great when we received your letter announcing the coming of a baby package, but we did not think our little Barbara would be granted the happiness on St. Nickolas Day we could now provide for her. Since I was very short of underwear of any kind for the baby, you have relieved me of a great worry. Moreover, the food package also arrived. We are so happy and grateful, because we are enjoying a peaceful, happy Christmas such as we have not had, for a long time back."

It is the widow of a former professor in the University of Cologne sends these lines of acknowledgment: "Today I received a Food Package that came from your organization. So it is my first duty to thank you from the depths of my heart for this generous gift. It is not only the welcome contents of the package gives us new

urage, but also the spiritual aid. We feel the great Catholic union that is stronger than all bitterness of war. My husband died in Concentration Camp for the Catholic ideas of peace and spiritual freedom. So I hope we may work together for the victory of Christian ideals."

The Rochester Branch of the Cath. Kolping Society has received a communication expressing thanks for parcels sent to Germany. Writing from the Diocese of Osnabruck, Rev. J. Surkemper, Pastor and Spiritual Director of a local unit of the Kolping Society, writes: "From the depth of our hearts we are thankful to you who have helped us so readily... The knowledge to have given back to suffering men a faith, a belief in love, is compensation to you and to us for these acts of charity."

The Rochester organization, thanks to the self-sacrifice and initiative of its members, is endeavoring to furnish supplies to two dioceses in Germany, Osnabruck and Freiburg in Breisgau. The Society meets the freight charges on shipments to Germany by the collection and sale of waste paper, rags, and old clothing.

To the information that he had forwarded over \$10,000 to an Australian firm which sends food packages to Germany, a Chaplain to German Prisoners of War in England adds the following bit of information:

"The men in the camp get 8 to 10 shillings a fortnight in English money, and this they save to buy the parcels. It is a great consolation to them. But in winter and on rainy days they earn nothing, while some are sick, and it really takes a long time to save up, so they still their refuge in charity."

Having told us about the sources on which he depends for assistance, among them friends in Ireland, the Chaplain continues:

"Moreover, I buy great quantities of second-hand and surplus military clothing and send it to the camps or to Germany."

"Please accept sincere thanks," writes the Chaplain of students at a certain German University, "for the great help you have conferred on me and the students, both young men and women in whose welfare I am interested, by the three C.A.R.E. packages just received. It is now possible for me to help some of the very poorest of the students, homeless because they are exiles from their native land."

"Now the ten packages announced by you," a Franciscan writes from Paderborn, "have arrived. Three contained blankets and seven woolen cloth. You will readily be able to realize the boon bestowed on the recipients of these charitable gifts."

The members of old St. Michael's Society, at Poughkeepsie, N. Y., which will celebrate the centenary of its organization in the near future, have ever proved faithful friends of the Bureau. This friendship has exerted influence on St. Cecelia Choir of Nativity Parish, in which we have now received a donation of \$5.

Bureau's New Free Leaflet

PHILIP WYLIE, a widely-syndicated journalist, has stated forcefully that "it takes knowledge, not the wretched passion of witch burners, to oppose communism." This is a fact often overlooked or ignored by those who, in the first instance, motivated by a righteous desire to defend the good things which our country possesses and provides, become over-zealous and use doubtful or positively evil means to forward their purpose.

It is important, therefore, that all those who want to do their share to oppose the bane of communism should have a knowledge of the fundamental doctrines of this movement. This information is provided in the Bureau's latest Free Leaflet entitled "Hundredth Anniversary of the Communist Manifesto," by David Goldstein, L.L.D.

The Societies affiliated with the CV will be offered this Free Leaflet and requested to help circulate it. This particular publication is of even greater importance than the one on a related subject, "Das Kapital: the Unread Koran of Socialism," of which more than 17,000 copies have been distributed.

A reprint of another important Free Leaflet, "Communism and Catholicism," explains in parallel columns, on four pages, the fundamental opposing beliefs and principles which animate the two opposing views of life. These three prints are available in quantities upon request to the Bureau.

Conventions of 1948

THIS year's National Convention of the CCVA and NCWU will be conducted at Milwaukee, Wisconsin, probably during the third or fourth week of August. In addition, three State Branches of our Federation have decided upon the locale of this year's meetings, although the exact dates have not been announced: Connecticut Societies, which convene early in the spring, will go to Hartford; the State League of Texas will meet at Weimar, and the CU of Missouri in the historic town of Ste. Genevieve.

We have advocated on a number of occasions that Convention Committees should endeavor to meet as in former years, in small towns and hamlets even. The atmosphere of large cities militates against the very spirit and principles to which our organizations have pledged themselves. This could be done more often if arrangements committees would endeavor to furnish a minimum of material comforts only for delegates and visitors and aim to provide instead the atmosphere of a "Retreat," as an Archbishop described a recent national Convention of the CV.

For the first time in its history the Western Catholic Union will, this year meet on the banks of the Missouri River, at Jefferson City, Mo., the Supreme Council having accepted the invitation extended to them by the Executive Board of the Cole-Osage District of the organization. Jefferson City is indeed an ideal convention town and the WCU is well organized in Cole and Osage Counties, and is progressing in near-by Franklin County. The organization is now seventy years old.

Branch and District Meetings

Connecticut

THE winter quarterly meeting of the CV Branch of the State convened in St. Peter's Parish, Torrington, on Sunday, December 14, under the auspices of the St. Joseph's Society. The Chairman, President Edw. J. Hesse, announced that the Hartford societies would accept the 1948 Convention of the State Branch; an executive meeting for the making of preliminary preparations would be held in February.

It was reported that a picnic held in the fall had netted \$251.50; the Secretary was advised to address a letter of thanks to Fr. Rewinkel for the use of the St. Peter's Church grounds on this occasion. Mr. Hesse stated he would contact all affiliated societies with regard to the sale of "Promoter's Certificates" distributed by the national organization.

The penny collection amounting to \$2.87 was donated to the Central Bureau for German Missions. Mr. Ed F. Lemke is Secretary of the CCVA of Connecticut.

St. Louis, Mo.

A discourse on the Resolution, "The Family," one of the statements of principles and policies adopted at the last year's Convention of the CV, was delivered at the January meeting of the St. Louis District League by Rev. A. A. Wempe, Pastor of St. Francis de Sales Parish. The meeting convened in St. Bernard's Parish, Rev. Fr. Schutzback, Pastor.

Fr. Wempe stated the family was a basic unit of society and that we are inclined to take it for granted. At present, when the well-being of this foundation stone of the social order is being undermined by legalized divorce and birth control, we must reflect upon the important mission of the family in God's plan of things. The family is the means God uses to duplicate His work of creation, and should be considered the nursery for additional human beings for the glory and service of God. Fr. Wempe observed that families without children were very often unhappy and recommended that people who had not been blessed by God with parenthood should adopt children. The speaker urged family prayer as a means of keeping the family united.

Youth Activities

Northwestern District, Arkansas

PERHAPS no other members of our society have suffered more dire consequences as a result of secularism, the practical exclusion of religion and God from every phase of human activity, than young people. It is gratifying therefore to refer to a well-planned and integrated Catholic youth program, such as that conducted by the Northwestern District of the CYU of Arkansas at Subiaco Academy on December 14. Thirteen local organizations were represented by more than 350 delegates and visitors.

Rev. Victor Beuckmann, O.S.B., Spiritual Director of the CYU, presided. Rt. Rev. Abbot Nahlen, O.S.B., gave an interesting account of his casual meetings with youths while on his recent visit in Europe. In Coblenz,

which was ninety percent destroyed by the war, he was invited to attend a recitation of Compline by a youth group. Even in the midst of dire straits the young people gather occasionally for an hour of prayer, singing of psalms and chorals, Rt. Rev. Abbot stated.

Others who spoke were Rev. Michael Lensing, O.S.B., of Subiaco, Mr. Bernard Pinter, Morrilton, State President of the CYU of Arkansas, and Mr. Mike Handgraaf, a student of Subiaco Academy. In the evening about 200 youths were present for the social program which consisted of readings, singing and dancing. The day's activities came to an end with a prayer and the blessing by all priests present.

Leavenworth, Minnesota

For quite a few years the Societies of the Minnesota Branch of the CV, most of which are affiliates also of the Cath. Aid Association, have endeavored to promote activities in the interest of the juvenile members. Such was the program arranged on the occasion of a joint meeting of St. Joseph's and St. Mary's Societies, of Leavenworth.

About twenty juvenile members and eight adults were initiated into the Cath. Aid Association by President J. M. Aretz. Both he and Fr. Alfred Kern, Pastor of the parish, spoke briefly. The dramatic program, consisting of recitations, dialogues, short skits, and vocal and musical numbers, was presented to an audience made up of many of the parents of the younger participants in the event. Despite the cold weather, twelve degrees below zero, about 250 men, women and children attended, among them some visitors from Sleepy Eye and Comfrey.

In Memoriam

ON December 10, there departed this life Mr. Charles W. Meyer, of San Antonio, Texas. The deceased was well-known as a member of St. Joseph's Parish and of the Catholic State League of Texas. Because of his lifelong interest in that organization and our national Federation, Mr. Henry Dielmann, brother-in-law of the deceased, has enrolled the name of Mr. Meyer on the In Memoriam Scroll of the Central Verein.

Mr. Meyer, who was sixty-eight years old at the time of his death, received his early education in St. Joseph's Academy and later attended St. Mary's University. He was an active member of St. Joseph's Society, served as President for a number of years of the Cath. Life Insurance Union of Texas, and was the first President of the Insurance Exchange of San Antonio.

Funeral services were conducted in St. Joseph's Church, San Antonio. Rt. Rev. P. J. Schnetzer, Pastor, officiated at the Requiem Highmass. The responses of the Mass were sung by the San Antonio Liederkrantz, of which Mr. Meyer had been an active member for many years. Very Rev. Joseph C. Ei, S.M., preached the funeral address. Burial took place in St. Joseph's Cemetery beside the grave of the deceased's wife, Mrs. Kunigunda Dielmann Meyer, who preceded him in death nearly three years ago.

Surviving him are a daughter, Mrs. Hildegard Meyer Hitzfelder; a son, Robert J. Meyer; four sisters, Vic-

ia, Mary and Agnes Meyer, all of San Antonio, and Mrs. Josephine M. Muhl, of Waco, and two grandchildren, Lucy Marie and Stephen Hitzfelder, of San Antonio.

Miscellany

On a letter addressed to the Bureau early in January, Most Rev. Bishop Muench states: "The CCVA and the NCWU are making a valuable contribution toward relief in this that they are keeping the needs of the poor in Germany before a large number of people in the United States. In addition to the money collected for the various purposes of relief the publicity devoted by both organizations to this cause is very helpful."

The Bishop of Wichita, Kansas, Most Rev. Mark K. Carroll, has expressed astonishment regarding the generosity of Catholics of the Diocese as evidenced by their donations to the European Relief Collection, conducted in his diocese last Thanksgiving. A number of the parishes which contributed substantial sums to the cash collection are represented in the CU of Kansas. They are: Andale, \$2000; St. Marks, \$1300; St. Leo, \$828.10; Mulwich, \$1,015; Ost, \$900; Fowler, \$400; Garden City, \$498, and others.

At the regular monthly meeting of St. Peter and St. Paul's Society, in Assumption Parish hall, St. Paul, Minnesota, it was announced that twenty-two large cartons of clothing and shoes, among which were a number of new suits, had been donated by the members of the Society for European relief. J. M. Aretz, President of the Cath. Aid Association of Minnesota, spoke of the consistent and splendid work of the Secretaries of local affiliates in the State. He commended, in this regard, the example of the late Mr. Michael Reiland, of Rollingstone, who had departed this life in December. The deceased, eighty-five years old, had served his Society since its organization fifty-four and one-half years ago! Mr. Aretz also appealed for donations in behalf of the Little Sisters of the Poor. The Society contributed \$10 in response to the Central Bureau's Christmas appeal.

The Catholic Union of Arkansas, though numerically among the smaller Branches of the CV, engages in a number of worthwhile activities in the interests of Catholic social action. For a number of years the Branch has consistently supported what is known as the "Booneville Mission." This consists in defraying the expenses of a Chaplain who visits the inmates of the State Hospital for Consumptives located in that city. Recently the organization contributed \$900 for the purchase of an automobile to make possible the journey of the Chaplain, Fr. Bede Mitchell, O.S.B., to and from Booneville. Moreover, in accordance with a decision to support missions at home and abroad, it was decided at the State Convention in Fort Smith that each affiliated society should ask each member to donate \$1 each year to the mission fund in behalf of spiritual needs of inmates of the Booneville institution. St. Joseph's Mutual Aid Society of Fort Smith had collected \$101 of a contemplated sum of \$250 for this Fund during the

first two weeks of the campaign. The Fort Smith Branch, C. K. of A. No. 652, have pledged approximately \$40 annually to this fund, to be paid quarterly. It is hoped that all contributions will be received by the State Secretary-Treasurer by June 31 of this fiscal year.

Among the delegates from Arkansas to the Silver Jubilee Convention of the Nat. Cath. Rural Life Conference held in Lafayette, Louisiana, on November 23-26, quite a number are prominent in the Catholic Union of the State. Included in the party were Rev. A. F. Lachowsky, C.S.Sp., Spiritual Director of the men's organization, Rev. Michael Lensing, O.S.B., Subiaco, Rev. Bernard Bolds, Center Ridge, Mr. J. J. Hiegel, Conway, Mr. Mike Handgraff, Subiaco, and others.

The CU of Arkansas has adopted the Rural Life Program as a fundamental part of its activities at the Convention conducted in Fort Smith last fall.

A well-deserved honor was bestowed on Mr. John Eibeck, President of the Catholic Knights of St. George, of Pennsylvania. At the recent Convention of the Pennsylvania Fraternal Congress, in which representatives of seventy-five fraternal societies participated, Mr. Eibeck was elected to the Presidency, to formulate and direct the State organization's policies for the ensuing year.

Mr. Eibeck, Honorary President of the Central Verein, has been an indefatigable worker in behalf of our cause for many years.

The Kansas Unit of the Nat. Cath. Women's Union has inaugurated a Mission Burse to be known as the "Bishop Winkelmann Memorial Burse," in honor of the Most Rev. Christian H. Winkelmann, late Bishop of Wichita, under whose auspices the Kansas Branch of the Women's Union was founded.

The particular purpose of the Burse, it has been decided, is to provide for the seminary training of a native priest; therefore the fund is to be placed at the disposal of the Maryknoll Fathers in New York, for the education of a native of China, if possible.

Shortly after the inauguration of the Burse, Mrs. Math. Lies, State President announced that \$350 had already been received: \$250 was contributed by the Ellinwood affiliation and \$100 by the group at Andale. The total of the Burse, \$1500, is to be accumulated within a year. This amount, in view of the low cost of living in missionary countries and the high value of the American dollar, will provide for the seminary education of a native priest.

The Chicago Convention has undoubtedly stimulated the generosity of more than one of our members. The Bureau has repeatedly received donations in recent months from delegates who became acquainted with the needs of the CV and the Bureau on that occasion.

Thus Mr. Anthony Heimann, President, St. Lawrence Benevolent Society, Milwaukee, donated the check received from the organization to compensate him for the expenses incurred on the occasion referred to to the Central Bureau as a Christmas gift.

It is worthy of particular note that the Security Title and Trust Company of San Antonio, Texas, should have

donated \$150 with the instruction to use the money for charitable purposes at our discretion. Instances of this kind should arouse in others a sense of obligation to do their share to assist the Bureau to continue its manifold activities in the field of Catholic Charity and Action.

Apostolate of the Missions

THE recent visits of Most Rev. Mar Ivanios, of Southern India, to Canada and our country, has called the attention of American Catholics to the valiant group of Jacobites who were united with Rome not so many years ago. Both Mar Ivanios and Mar Severios, who was also reunited with Rome, have for years corresponded with the Bureau.

Writing from Tiruvalla in Travancore, S. India, Most Rev. Jos. Mar Severios tells us he felt consoled by our assurance that he would be remembered with a contribution from time to time. "I have many expenses," Mar Severios says in his letter, "to buy books for students, sometimes to pay their fees, etc., so free gifts are very badly needed. Recently I have been able to procure Government sanction to establish a Girls High School to be opened in a Jacobite Center, where four thousand families of them live crowded together in an area three miles square. The site and the building alone will cost fifteen to twenty thousand rupees. Should you receive contributions intended for school purposes, do direct a gift to me; I believe you could discover no better purpose than the one I have mentioned. Any gift will, in fact, enable me to fulfill the obligation to build churches, to dedicate houses of God, to shelter orphans, to support religious vocations, to help aged priests, etc."

Mar Severios states in his letter, he had attended the Oriental Day celebrations in the Papal Seminary at Kandy, Ceylon. "I send most of my candidates to that Seminary for their higher studies in theology," the writer continues; "here (in Tiruvalla) I have only a Minor Seminary, where the students are taught Latin and Syriac for two years. I have to pay for all their expenses; this is a heavy burden on me."

So we have here the old, old story, the serious need of funds for most noble purposes, while, on the other hand, among us millions of dollars are being squandered on luxuries of little or no value, not to say anything about the money that is wasted on things injurious to health and possibly morals.

On India's day of rejoicing, the fifteenth of August, Independence Day, a package of books addressed to the Librarian of St. Mary's College, Kurseong, India, reached its destination. The Librarian acknowledged receipt in the following communication:

"I wish to thank you without delay and most heartily for your faithful remembrance and generous help. The Concordance to the Bible, a very substantial gift, is a welcome and useful addition which will not remain unused on the shelves; while the other four books will increase our theologians' spiritual library. Very many thanks." It is in such manner the Bureau disposes of duplicates and books not wanted for the CV Library.

The Librarian furthermore assures us: "I am grateful

to you for sending us regularly the *Social Justice Review*, which is a precious and instructive reminder of true Catholic principles, and represents in this respect an urgent need for India."

The need for Catholic books persists. The war has created a scarcity which is making itself felt all over the world. It is from the Philippines a Missionary writes us:

"We are making good use of the books you sent us; our boys (students in a Preparatory Seminary) are delighted, and the professors no less. Books for spiritual reading and meditation are, however, still lacking. At present we solve our problem more or less by borrowing from the library of the Maryknoll Sisters; but they are nuns, and what suits them does not always fit our needs so well."

Let us hint! Bookstores are well stocked with volumes of the kind the missionary refers to.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C. V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Central Bureau Emergency Fund

Previously reported: \$1,702.80; Rt. Rev. Msgr. G. Hildner, Mo., \$10; John Suellentrop, Kans., \$15; K. J. Waider, Calif., \$1; Cath. Men's Assoc. Inc., Racine, Wis., \$25; E. D. Cronin, N. Y., \$2; Mrs. T. Blonigen, Minn., \$10; Rev. Ch. Schmitt, Mo., \$5; Jos. P. Steiner, Mo., \$1; Holy Trinity Benev. Soc., Holy Trinity Parish, St. Louis, \$5; Mrs. E. Walter, Pa., \$1; Wm. Griebel, Md., \$2; Geo. A. Kopser, N. Y., \$1; Altar Society, Lott, Tex., \$20; C.W.U. Quincy, Ill., \$10; Leo M. J. Dielmann, Tex., \$5; Dr. Frank Ayd, Md., \$1; Rev. A. J. Rothlauf, N. Y., \$5; J. W. Petrosky, Pa., \$1; St. Martin Soc., West, Tex., \$5; Rev. F. A. Froehlich, N. Y., \$10; Rev. Jos. Hensbach, S. Dak., \$5; St. Joseph's Convent, Monterey, Calif., \$10; St. Peter & St. Clemens Benev. Soc., St. Paul, Minn., \$10; St. Anthony's Soc., New Ulm, Minn., \$5; Rev. B. Verwiell, Ill., \$1; Peter Mohr, Kans., \$5; Frank Everding, Mo., \$10; Christian Mothers Soc., Hallettsville, Tex., \$10; Jos. Schmitz, Pa., \$10; John Wollschlager, Conn., \$5; St. Joseph Soc., Andale, Kans., \$5; Rev. A. Schladweiler, Minn., \$2; Wm. H. Siefen, Conn., \$10; St. Louis & St. Louis County District NCWU, Affton, Mo., \$75; Jos. Schrewe, Ore., \$10; N. N., Chicago, Ill., \$1; Senior Holy Name Soc., Our Lady of Hungary Church, Northampton, Pa., \$5; Our Lady of Good Council Br. 142, Aurora, Ill., \$3; St. Bernard's Ladies Council, St. Paul, Minn., \$2; Br. 350 K. of St. Geo., Coplay, Pa., \$5; Senior Holy Name Soc., St. Peter's Church, Coplay, Pa., \$5; St. Mary of Victories School Ass'n, St. Louis, \$10; St. Boniface Benev. Soc., St. Louis, \$5; N. N., St. Charles, Mo., \$1; N. N., St. Paul, Minn., \$300; Mrs. M. Lies, Kans., \$25; Arthur Riss, Mo., \$5; John Melchner, N. Y., \$5; Rev. V. Suren, Mo., \$10; Rev. J. F. Frommherz, Ohio, \$5; Sentinel Bindery & Printing Co., Milwaukee, Wis., \$5; A Friend, Conn., \$5; John A. Masanz, Minn., \$1; Rev. Jos. Rewinkel, Conn., \$5; Mrs. M. Waelter, Mo., \$5; Rev. Jos. Wahlen, Tex., \$3; C. O. F. S. S. Peter & Paul Ct. 61, Wilmette, Ill., \$10; Mrs. W. H. Engbring, Ill., \$5; A. C. Flusche, Tex., \$1; Very Rev. A. T. Strauss, Mo., \$10; A. D. Ridinger, Conn., \$10; Syracuse Local Br. C.C.V. of A., \$10; Ben. Barhorst, Mo., \$5; Hubert

ross, Mo., \$1; Catholic Kolping Soc., St. Louis, \$5; VCU, Joliet, Ill., \$5; A. F. Munich, Conn., \$5; Dr. Otto eiferts, Minn., \$50; Rev. H. Steinhagen, Pa., \$5; C. of St. Geo. Br. 5, Pittsburgh, Pa., \$20; C. Schuacher, Pa., \$5; Jos. H. Reimann, Pa., \$25; E. Hackner, Vis., \$10; M. B. Pellam, Conn., \$1; St. Helen's Br. WCU No. 23, Lemay, Mo., \$5; Mr. & Mrs. Ott, Ill., \$5; F. W. ersting, Pa., \$5; Cath. Pauck, Mo., \$10; St. Michael oc., Poughkeepsie, N. Y., \$15; Jos. A. Kutz, Mo., \$2; t. Boniface Soc., Minneapolis, Minn., \$10; Dr. A. F. ustermann, Wis., \$3; T. N. Dengler, N. Y., \$25; C. hweichert, Ill., \$1; Edw. Kuyath, Mo., \$1; Mrs. E. rei, Mo., \$5; Rev. C. A. Rees, Mo., \$10; Effingham ounty Printing Co., Ill., \$25; H. E. Feldhake, Ill., \$10; t. Peter's Soc., Milwaukee, Wis., \$5; E. H. Tacke, daho, \$5; St. Ann's Soc., Delano, Minn., \$1; Wanderer rinting Co., St. Paul, Minn., \$5; Jos. Matt, Minn., \$5; t. Mathias Soc., Albertville, Minn., \$7.50; St. Mary's uxiary, Bird Island, Minn., \$3; Mrs. M. Fellenz, Md., 5; Rt. Rev. C. Goeb, N. Dak., \$5; St. Liborius Ct. No. 08, C.O.F., Chicago, Ill., \$5; St. Joseph Soc. of Leavenorth, Sleepy Eye, Minn., \$5; Rev. Wm. Fischer, Mo., 10; Frank Blied, Wis., \$10; C. B. L. Fr. Nicot Council o. 253, N. Y., \$5; Charles, P. Kraft, N. J., \$25; Rev. . M. Kaicher, Conn., \$10; L. A. Bolan, New Jersey, 5; Rev. Wm. Pezold, Mo., \$2; Kolping Soc. of A., San rancisco, Calif., \$10; Henry Behnen, Ill., \$5; Mrs. M. ilser Lohr, N. Y., \$50; M. L. Kuhl, Minn., \$5; St. ernardus Soc., Cologne, Minn., \$25; St. Francis Soc., ortage des Sioux, Mo., \$5; H. W. Grasser, Mo., \$2; V. H. Lakebrink, Mo., \$1; Rev. S. A. Fasig, Pa., \$5; l. J. Benning, Wis., \$1; Jacob A. Kistner, Pa., \$1; t. Geo. Br. 74, WCU, Chicago, Ill., \$2; Jos. Vollmer, a., \$5; Catholic Kolping Soc. Rochester, New York, 2; CWU, Pittsburgh, Pa., \$10; St. Henry's Society, vansville, Ind., \$10; Christian Mothers Soc., Cottleville, o., \$2; Rev. Jos. Fuhrmann, Tex., \$5; St. Jos. Soc., indthorst, Tex., \$10; St. Jos. RCBA Soc., San Antonio, ex., \$35; P. Claers, Mich., \$1; Wm. Hemmerlein, N. ., \$5; C.C.V. of A., N. Y. Local Br., \$50; Mrs. A. S. oran, Ga., \$10; Peter Berger, D. C., \$2; Very Rev. E. endergast, Mo., \$5; Victor Gummersbach, Mo., \$30; . N., Wisconsin, \$2; St. Peter & Paul Parish, Men's odality, St. Louis, \$5; John Baumgartner, Wis., \$10; t. Joseph Benev. Soc., Richmond, Ind., \$5; N. N., Milaukee, Wis., \$3; Wm. Gerlach, Minn., \$5; Rev. J. M. iber, Mo., \$5; A. Friend, Md., \$5; St. John's Men's ociety, Balta, N. Dak., \$20; Jos. T. Otto, N. Y., \$2; . N., New York, \$2; G. Budde, Calif., \$5; Aloysius Hall ss'n, Philadelphia, Pa., \$2.50; Rev. Jos. May, Pa., \$5; . N., Freeburg, Mo., \$5; Rt. Rev. Msgr. P. Pape, Wis., 5; R. F. Hemmerlein, N. Y., \$5; C. K. of America, t. Louis, \$5; C.C.U. of A. Allegheny Section, Pittsburgh, Pa., \$5; Fr. C. Kremer, Wis., \$10; Mr. & Mrs. Spaeth, Ill., \$100; St. Aloysius Benev. Soc., St. Louis, 5; Jos. N. Hess, Conn., \$5; John Hanfand, Ill., \$1; Mrs. R. J. Asman, Conn., \$25; St. Jos. Married Men's oc., Carlyle, Ill., \$5; Rt. Rev. Mies, Mich., \$2; Jos. Gerais, New York, \$10; John E. Kaiser, Mo., \$1; L. N. chneider, Mo., \$2; Holy Family Soc. of Waterbury, onn., \$10; Mathias Weider, N. Y., \$25; Christian oters Society, Gainsville, Tex., \$25; C. K. of St. eo., Northampton, Pa., \$5; St. Mary's Aid Assn., Joran, Minn., \$5; N. N., Brooklyn, \$5; Otto Jaeger, N. Y., 2; John Eibeck, Pa., \$5; A. H. Becker, Pa., \$3; St. ecelia Choir of Nativity Parish, Poughkeepsie, N. Y., 5; Catholic Women's Union, Ft. Smith, Ark., \$10; C. of St. Geo. Br. 186, Pottsville, Pa., \$3; W. S. Houck, io, \$5; St. Mary's Soc., Madelia, Minn., \$5; Rev. E. W. yron, Minn., \$10; St. Boniface Society, Hamden, Conn., 20; St. Andrew Married Ladies, St. Louis, \$10; St. artin's Benev. Soc., St. Louis, \$5; St. Joseph Soc., Haltstville, Tex., \$10; F. A. Schmidt, Tex., \$2; Mrs. M. chuerman, Ill., \$100; St. Celestine Church, St. Celestine, Ind., \$5; St. Boniface Soc. Sheboygan, Wis., \$10; t. John's Y. M. B. S., New York, N. Y., \$10; St. Joph Society, Rowena, Tex., \$8; St. Francis de Sales benev. Soc., St. Louis, \$25; N. N., N. Y., \$7; Roman ath. High School, Philadelphia, Pa., \$5; St. Joseph oc., New Ulm, Minn., \$25; St. Johannes Manner

Verein, Honey Creek, Tex., \$5; St. Elizabeth Soc., New Ulm, Minn., \$5; Catholic Union of Kan., \$10; St. Mark's Men's Soc., St. Mark's, Kans., \$10; St. Lawrence Soc., Fairbault, Minn., \$10; St. Anne's Br. C.W.U., Castle Shanon, Pa., \$5; C.W.U. St. Boniface Parish, New Haven, Conn., \$10; St. Boniface Soc., San Jose, Calif., \$10; Kath. K. Unt. Verein, Kameradschaft, Brooklyn, New York, \$25; Mrs. Wm. Echele, Mo., \$2; H. Wolking, Calif., \$5; St. Anthony's Benev. Soc., South Pasadena, Calif., \$10; St. Francis Holy Name Soc., Quincy, Ill., \$10; St. Bernard's Benev. Soc., Philadelphia, Pa., \$5; Frank Holzner, Va., \$10; H. Herberhold, Mo., \$2; Md. Br. C.C.V. of A., Baltimore, Md., \$10; Total to including Jan. 19, 1948, \$3,925.80.

Donations to Central Bureau

Previously reported: \$671.93; Mrs. Rosalie Hauk, Sask., Canada, \$2; Miss Margaret Rice, N. Y., \$1; C.C. V. of A., Rochester, N. Y., \$2; Jos. Uhlenkott, Idaho, \$1; P. A. Schimanski, Wis., \$1; Andrew Plass, Wis., \$1; St. Francis Sodality, Portage des Sioux, Mo., \$5; G. Lennon, Conn., \$1; E. Murry, N. Y., \$1; Our Lady of Bethlehem Academy, La Grange, Ill., \$1; Sundry minor items \$2.50; Total to including Jan. 19, 1948, \$690.43.

Chaplains' Aid Fund

Previously reported: \$164.77; Penny Collection, St. Francis de Sales Benev. Soc., St. Louis, \$3.27; C.W.U. of N. Y., Inc., N.Y.C., N. Y., \$25; Total to including Jan. 19, 1948, \$193.04.

St. Elizabeth Settlement

Previously reported: \$9,627.83; Interest Income, \$36; Anna B. Helle, Mo., \$15; Greater St. Louis Community Chest, \$855; From children attending, \$545.11; Total to including Jan. 19, 1948, \$11,078.94.

European Relief

Previously reported: \$5,571.00; Conn. Br. C.C.V. of A., New Haven, Conn., \$2.87; Rev. A. A. Wempe, Mo., \$50; Holy Cross Parish, Albany, New York, \$20; C.C.V. of A., \$2,000; E. Hackner, Wis., \$5; Rev. A. M. Kaicher, Conn., \$10; Rev. F. J. Remler, Mo., \$3; P. Claers, Mich., \$1; Rev. John Wolf, Kans., \$25; Miss R. Seitz, Ill., \$200; Rev. A. Muntsch, Mo., \$10; St. Celestine Church, St. Celestine, Ind., \$50; John Haskamp, Ind., \$20; Miss R. Zaremsky, Wis., \$5; Miss R. Miller, Mo., \$10; St. Joseph Soc., Fairfax, Minn., \$14.18; St. Mary's Society, Fairfax, Minn., \$17.33; Total to including Jan. 19, 1948, \$8,014.38.

Catholic Missions

Previously reported: \$19,333.43; Rt. Rev. Msgr. G. Hildner, Mo., \$50; Miss C. Farrell, Ill., \$2; Miss L. Henry, Ill., \$10; Mercyville Sanitarium, Aurora, Ill., \$1; McCabe Guest Home, Duluth, Minn., \$8; Mrs. H. Strobel, Ark., \$5; Sisters of Christian Charity, Mendham, N. J., \$2; Mrs. J. Weiss, Wis., \$5; St. Francis Hospital, Columbus, Ohio, \$2; Franciscan Sisters, Denver, Colorado, \$100; Miss A. Weis, Iowa, \$5; Mrs. M. Rock, N. M., \$5; M. Hoppmann, Mo., \$5; St. Joseph Hospital, London, Ontario, Canada, \$5; Sisters of the Good Shepherd, Bixby, Oklahoma, \$1; Vic. Matula, Tex., \$1; Francis Ficker, Mo., \$1; Charles Mulligan, N. Y., \$5; H. D. Dalglish, Canada, \$3; St. Mary's Academy, Canada, \$5; Miss M. Knorst, Wis., \$1; H. M. Strobel, Ark., \$1; St. Peter's College, Canada, \$24.59; Peter Mohr, Kans., \$5; St. Michael General Hosp., Canada, \$8.60; St. Vincent's Hosp., Vancouver, B. C., \$4.22; Martin Rey, Canada, \$1.74; T. E. McCarthy, Calif., \$5; St. Mary's Hospital, Canada, \$25; Mary Betik, Tex., \$10; Benedictine Nuns, Pittsburgh, Pa., \$5; A. J. Loeffler, Minn., \$5; F. & M. Weber, Pa., \$3; Sacred Heart Seminary, Shelby, Ohio, \$6; Mrs. Rosalie Hauk, Canada, \$10; Mrs. P. J. Thissen, Calif., \$10; Franciscan Sisters, Chestnut Hill, Newton, Mass., \$5; Sisters of Charity of Providence, St. Ignatius, Mont., \$17; Mrs. G. Wetzell, N. J., \$5; O. A. Host, Wis., \$1; Mrs. A. Westhoff, Ore., \$10; K. Ehly, Mont., \$3; Soc. St. Mary's, St. Henry's School, New Orleans, La., \$3; Mount St. Francis, Peekskill, N. Y., \$5; Josephinum Mission Unit, Worthington, Ohio, \$15; S. Janostin, Canada, \$7c; St. Clara's Orphanage, Denver, Colo., \$12; L. L. Reinhardt, Minn.,

\$10; St. Joseph Hospital, Ft. Worth, Tex., \$2; Passionist Nuns, Erlanger, Ky., \$10; A. Schwoger, Calif., \$15; St. Anthony's Hospital, Dodge City, Kans., \$25; Notre Dame Academy, Omaha, Nebr., \$3; Mrs. E. A. Michalka, Tex., \$40; G. Schaechtel, Canada, \$2; N. N., Philadelphia, Pa., \$2; L. Epp, Md., 50c; St. Ann's Academy, Wilkes Barre, Pa., \$27; Mr. and Mrs. F. Pohlschneider, Ore., \$10; Mrs. H. Larsen, Conn., \$5; Mt. St. Joseph Academy, Rutland, Vermont, \$10; Mrs. E. Distel, N. Y., \$20; Karl Tauer, Wis., \$10; Our Lady of the Sacred Heart Convent, Dalhousie, N. B., \$10; Victoria Schick, Mich., \$10; St. Joseph Hospital, Dickinson, N. Dak., \$12; N. N., St. Louis, \$360; St. Vincent's, Santa Barbara, Calif., \$5; H. Bosch, Calif., \$5; Jos. Uhlenkott, Idaho, \$15; Mrs. T. Schumm, N. Y., \$10; Conv. of Good Shepherd, Denver, Colo., \$3; Benedictine Sisters, Kalamis, B. C., \$2; St. John the Baptist Conv., Pottsville, Pa., \$2; Miss Mary Keller, Canada, \$6; N. & A. Gerlinsky, Canada, \$5; St. Paul Catholic Orphanage, St. Paul, Minn., \$10; Maryknoll Sisters, Yankton, S. Dak., \$5; P. A. Schimanski, Wis., \$35; Mrs. L. Neidhart, Washington, \$10; Mrs. M. Weidinger, Ore., \$30; Frank Reisner, N. Dak., \$20; Mr. & Mrs. Schmulz, Ark., \$5; St. Gertrude's Convent, Cottonwood, Idaho, \$25; Holy Family Hospital, Manitowoc, Wis., \$2; St. Margaret's Hospital, Kansas City, Kansas, \$10; Mrs. F. W. Rittman, Wis., \$10; Mrs. J. Stabach, Wis., \$10; Miss Eliz. Schmitz, Wis., \$10; St. Augustine's Novitiate, Slingerlands, N. Y., \$1; Castelar Creche, Los Angeles, Calif., \$5; C.C.U. of A. Allegheny County Section, Pittsburgh, Pa., \$14.83; Marg. Brungardts-Mernis, Kans., \$40; C. Franzen, Mo., \$10; Monastery of Our Lady of Charity, Buffalo, N. Y., \$15; College of St. Rose, Albany, N. Y., \$4; St. Francis Hospital, Cincinnati, Ohio, \$10; Marycliff Academy, Arlington, Mass., \$3; Sisters of Good Shepherd, Indianapolis, Ind., \$25; Misses M. & R. Buggle, Mo., \$10; Jos. Koefel, Wis., \$10; Mrs. L. Sinzel, Ill., \$25; E. D. Auer, N. Y., \$2; St. Rose of Lima Convent, Brooklyn, New York, \$1; St. Joseph Hospital, Fairbanks, Alaska, \$20; Our Lady of Good Counsel Free Home, St. Paul, Minn., \$10; Frank Yohannes, Canada, \$25; St. Gabriel's Monastery, Scranton, Pa., \$1; Mrs. E. B. Stryker, Pa., \$10; Mrs. M. M. Springob, Wis., \$2; A. Guenther, Minn., \$10; Convent of Sorrowful Mother, Milwaukee, Wis., \$11; St. Margaret's Home, El Paso, Texas, \$2; Miss A. Higgins, Mass., \$50; St. Francis Convent, Nevada, Mo., \$23; Mrs. G. Koterman, Wis., \$3; Mrs. Anna Vogel, Nebr., \$20; Rev. Jos. Bartelme, Wis., \$2; Mrs. G. Bockelman, Ohio, \$15; Sisters of Divine Providence, Pittsburgh, Pa., \$20; Francis Tanzer, Ore., \$9; German Cath. Sick Benev. Soc., Waterbury, Conn., \$14.53; I. Hoffart, Canada, \$5; St. Jos. Hospital, Fort Worth, Texas, \$5; St. Mary's Hospital, East St. Louis, Ill., \$10; Benedictine Hospital, Kingston, N. Y., \$1; Mrs. J. Schaffer, Ohio, \$5; St. Ambrose Soc. Devils Lake, N. Dak., \$34; Mrs. M. Roettger, Canada, \$2; Catholic Ladies St. Boniface Parish, Canada, \$10; Marie Dietrich, Canada, \$10; Mrs. J. D. Aube, Vermont, \$10; Holy Angels Convent, Jonesboro, Ark., \$5; College of St. Teresa, Winona, Minn., \$5; Mrs. Geo. Koterman, Wis., \$3; St. Joseph Boys Home & School, Englewood, N. J., \$10; Passionist Nuns, Pittsburgh, Pa., \$2; J. Jantsch, Wis., \$20; D. Strunk, Canada, \$5; Andrew Plass, Wis., \$20; Mrs. Albert Bold, Calif., \$5; Monastery Poor Clares, Santa Barbara, Calif., \$20; F. A. Schmidt, Tex., \$6; St. Celestine Church, Celestine, Ind., \$20; St. Aloysius Y. M. Sod., Allentown, Pa., \$5; A. Highberger, Mo., \$25; St. Joseph Hospital, West Bend, Wis., \$4; Mrs. J. Schaffer, Ohio, \$5; Franciscan Nuns, Cleveland, Ohio, \$1; Our Lady of Bethlehem Academy, La Grange, Ill., \$5; John Sanders, Wis., \$15; Rev. Geo. Regenfuss, Wis., \$2; Jeanne d'Arc Home, New York City, N. Y., \$10; Convent of Perpetual Adoration, Washington, D. C., \$10; Maryknoll Sisters, Clarks Summit, Pa., \$52; St. John Baptist Convent, Pottsville, Pa., \$10; Monastery Poor Clares, Chicago, Ill., \$60; Mrs. C. A. Kerner, Pa., \$5; St. Peter's College, Canada, \$25; T. Gormley, Pa., \$3; Conv. of St. Scholastica, Chicago, Ill., \$42; St. Elizabeth Guild, New York, N. Y., \$20; Sacred Heart Convent, Yankton, S. Dak., \$5; F. P. K., Mo., \$10; St.

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